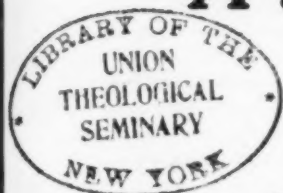


The CHRISTIAN CENTURY

A Journal of Religion



Shall We Keep Lent?

By Joseph Fort Newton

Is Life Worth Living?

By Harry F. Ward

The Legion and Free Speech

By Sherwood Eddy

The Return from Havana

An Editorial

Fifteen Cents a Copy—March 1, 1928—Four Dollars a Year

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The CHRISTIAN CENTURY

• March 1, 1928

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Contents

Editorial	
Editorial Paragraphs	271
The Wrong Place to Look for Help	274
The Return from Havana	275
Verse	
I Know, by Edna Becker	276
Winter Gulls, by Bennett Weaver	276
Waiting, by John Richard Moreland	276
Paradox, by John Luke Hoff	276
Contributed Articles	
The American Legion and Free Speech, by Sherwood Eddy	277
Shall We Keep Lent? by Joseph Fort Newton	278
Why I Have Found Life Worth Living, by Harry F. Ward	281
Books	283
Correspondence	285
News of the Christian World	
British Table Talk	288
Special Correspondence from Nashville	290
Special Correspondence from Pittsburgh	292
God and the Groceryman in Marlboro, N. H.	296
Special Correspondence from Chicago	298

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The Philosophy of a Worker

I HAVE just read Harry Ward's interpretation of life. Often I have heard this quiet-voiced prophet plead on behalf of others. But I have caught myself wondering whether he ever took time from this ceaseless service for others to look into his own soul and ask basic questions about the worth, to himself, of all that he has been trying to do for those who are not only friendless but often despised.

I WONDER whether America contains a more unselfish champion of unpopular causes and unpopular people? I have been running over in my mind the hard jobs of American society; the jobs which I would go any length to get out of being made responsible for. There is the Midnight Mission work of such men as Ernest A. Bell, the Better Government job of a man like E. J. Davis, the social settlement careers of Jane Addams and Mary MacDowell and Graham Taylor, such a task as that which Paul Jones and the other secretaries of the Fellowship of Reconciliation have, the rescue mission labors of a Mel Trotter, Earl Cranston sticking to his missionary work away out in Chengtu—these come first to my mind. But I know of none which I should dread tackling more than Harry Ward's job as chairman or executive secretary, or whatever the title may be, of the Civil Liberties union. I might be pumped up to doing some hard things, but to make oneself the champion of those with whose theories and causes one is in such constant disagreement, and to hazard one's reputation in the defense of their right in a free country to express their opinions—well, I would hate to be subjected to a test of that kind.

But Dr. Harry F. Ward, a professor in a comfortably endowed chair in a highly respectable educational institution, with all those social privileges of "nice" intellectual and social fellowships open to him which are inherent in the leisurely and dignified career of a scholar, chooses rather to identify himself with Sacco and Vanzetti, and Ruthenburg, and Weisbrod, and the Wobblies, that he may with Voltaire "defend to the death" the right of free speech! That commands something deeper in me than admiration.

When a man like that has moved in and out among us for many years, hated and scorned by the conventional press, you cannot help wondering what the inside of him is like. You are not content to see him working, or to see the slow hard-worn results of his thankless service. You wonder how the life-scene appears to such eyes as his. Does he ever play? Is there a song in his heart? Can one who is able to make a microscopic analysis of the Sacco-Vanzetti case have a mind capable also of communion with the trees and the stars? And when he sees—as he must see—the slow gain of the battle, where does he go for courage? Has he found a secret spring whence he draws replenishment of vigor and happiness?

These were the thoughts with which I began to read the simple tale of his inner life which the editors tell me they persuaded Harry Ward to write only against a most reluctant pen.

And having read his tale I have gone about my own tasks with a more willing and happy spirit.

THE FIRST READER.

The CHRISTIAN CENTURY

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EDITORIAL

WITH A TIDAL WAVE of protest, the Christians of America have put a quietus on the proposal of the administration to build seventy-one new warships. Although the house committee on naval affairs is heavily loaded with "big navy" men, its members now admit

America's Churches Halt the Naval Building Race

that the bill they will finally submit to congress will be of a very different nature from that which Secretary Wilbur and the admirals presented. It may not, the public is told, provide for even half as much naval building as was said to be necessary to national defense. Committee members like Chairman Butler—an uncle of General Smedley Butler of marine fame—and that perpetual tom-tom beater, Congressman Britten, are frankly unhappy about this. But what, they ask in resignation, can a politician do about it? Such a protest has rolled in on Washington since the country awoke to the implications of the original bill that to pass it would be courting political disaster in the approaching elections. The familiar charges are being aired—especially in newspapers favoring a big navy—that this protest has been engineered propaganda. Rather has it been another demonstration on the part of the churches of their growing understanding of the issues of government, and their growing determination to use their latent power in behalf of peace. It is not long since a similar uprising on the part of the churches killed national goosestep day. Now it has killed a naval race with Great Britain. Let us all thank God and take courage!

On Buying and Reading Religious Books

THE DIRECTOR of the religious book department of one of the largest American publishing houses suggests that it would be a good investment for every church to place in its budget an item of at least fifty dollars a year for its minister to use in buying new religious books, and to exact from the preacher a cast-iron and air-tight pledge to use the amount for that purpose and for no other. Along with that goes the suggestion that the minister should be put on his honor to "put one dollar's worth of fresh reading into every sermon." Naturally a publisher's representative may be under suspicion of having a commercial motive in wishing to stimulate the sale of books, so the recommendation must be taken upon its merits. Its

merits are considerable. Every minister knows that he needs books, but the need does not always present itself with the same instant urgency as the need to pay the grocery bill or meet the other necessary items of household expense. What to do when the meager salary will not cover both kinds of needs? Intellectual starvation may be as fatal as the other kind, but it is slower, and the more imminent danger is the one that is usually faced first. Churches which bring themselves to the state of grace implied in such an investment as this in the preacher's library might as well go a little farther and add another fifty for books for a church library, to consist of books on methods of church work, religious education and those basic and fundamental books which make men more intelligent about the Christian religion and its place in the world. It would be a tremendous stimulus to preaching for the minister to know that there were in his congregation a considerable number of persons who were regularly reading at least one recent religious book each month.

Boycotting the Critics Of a Religion

"DOES IT PAY editors to insult Catholics?" asks Father Mullaly in an article in the Jesuit weekly, America. The answer is that it does not. The illustration by which he proves it is the case of a Washington paper which, some years ago, printed the story of a young girl, an inmate of the House of the Good Shepherd in that city, who attempted to escape by lowering herself from an upper window by a rope of clothing, fell, and was killed. "Immediately the bigoted element in the city demanded, in the pages of a prominent newspaper, an investigation of the conditions in the institution which would cause 'a good girl' to lose her life in an attempt to escape." The editor "opened his columns to letters from bigots of every type and class." The agencies of the church, according to Father Mullaly, replied not with explanations, corrections, or defenses, much less by welcoming an investigation, but by "a counter onslaught that quickly caused consternation to the business management of the paper." The Washington Truth society led in the movement and roused the pastors of leading Catholic churches. At mass on the following Sunday they suggested that Catholics refuse to buy the paper. "A newsstand opposite one church had 400 copies for sale and at nightfall the 400 copies were still untouched." Priests in

charge of young ladies' sodalities were interviewed by the officers of the Truth society. "As a result, letters began to pour in to the business manager, pledging the writers never to buy his paper again. These young ladies persuaded friends to do the same, and these in turn spoke to their friends." The paper lost forty per cent of its circulation in two weeks. But papers live by advertising as well as by subscribers. "Members of the society interviewed merchants who advertised in the paper and suggested that they demand an immediate change of editorial policy if they hoped to keep Catholic trade. In one instance an advertiser who daily used a page and a half immediately cut his space, with the warning to the business office that if any more insults were published against his Catholic customers he would withdraw all advertising." Father Mullaly says, "No intimation of boycott was given." Of course, nothing like that! Merely an organized effort to starve the paper into compliance. The only dissent came from one "weak-kneed Catholic who declared that he did not believe in mixing business and religion." And yet something may be said for the weak-kneed brother's refusal to join in the boycott which may not have been "intimated" but which was certainly practiced. For the upshot of it all was that, when the boycott had done its work, the publishers and everybody else realized how dangerous it was to offend Catholics but nobody knew any more than he did at the beginning about the case that had started the whole affair. The girl was still dead. The reason for her desire to escape was still unknown. Everybody who had asked questions had been branded as a "bigot" but no light had been shed upon anything except the power of the Catholic church by concerted action to coerce the editorial office of a metropolitan daily by an attack upon its business office.

The Danger of the Boycott Plan

WE DO NOT LIKE the boycott method of influencing newspapers and through them of influencing public opinion. It is no better when used by protestants than when used by Catholics, except that it is not likely to be as effective. Some time ago an organization of protestant ministers in Chicago proposed that the merchants should withdraw their advertising from papers which make a conspicuous and lurid display of criminal news. The sensational exploitation of crime is, we agree, objectionable and socially dangerous, but no more so than the control of editorial policies by the advertising office. As to subscribing for papers or buying them, naturally people will buy the papers they like and avoid the ones they do not like. A newspaper publisher cannot, any more than any other manufacturer, expect to sell his product unless it pleases his customers. But an organized raid upon the channels of publicity and opinion by an advertising boycott is a dangerous weapon, because, like any other club, it can be swung as easily for a bad cause as for a good one. If one is interested in knowing summary of the lessons learned in the Washington episode the details of the technique of boycott, Father Mullaly's is instructive:

1. Do not attack a magazine or newspaper through its editorial departments, but act through its business office. 2. When a maga-

zine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it. 3. Call the attention of your friends to the insult and request them to call the attention of their friends. They, too, should write and pledge themselves not to buy any offending paper, and mean it. 4. Call the attention of the merchants with whom you deal to the insults and tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it. 5. Call the attention of your pastor to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults faith, and never to deal with merchants who advertise in such periodicals, and mean it. 6. Tell your news-dealer that as long as you see the magazine or newspaper on his stand, an open insult to you, you will not buy from him, and mean it. 7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan, "We will never buy a paper or magazine that insults our faith. We mean it!"

It will be understood that "insulting faith" is a euphemism for saying anything displeasing to the Catholic church. The new editor of the Washington paper is quoted as saying some years later to the vice-president of the Truth society: "The owners of the paper have warned me not to publish anything which might be considered objectionable by you." Let this method be adopted by all the different blocs that have causes to promote or axes to grind, and the newspapers may as well put their news and editorial columns up for auction to the highest bidder.

Two Churchmen-Governors And Their Moral Code

GOVERNOR JACKSON of Indiana was "acquitted" but not cleared. He was indicted for an attempt to bribe ex-Governor McCray, his predecessor in office. The prosecution proved the charge by the direct evidence of Governor McCray and others. The court then ordered the jury to "acquit" because proof that he had tried to hide the conspiracy was not sufficient, and under the statute of limitations the crime was outlawed unless concealment could be proved. He chose to accept acquittal on this basis without presenting any evidence of innocence, and declares he will fill out his full term of office. Governor Jackson is an eminent churchman. So, too, was Governor McCray, recently released from the federal prison at Atlanta after serving four years on a ten-year sentence for using the mails to defraud. He was the leading religious worker among the prisoners in Atlanta. Moreover, both men are conscientious in this sort of religious activity. They are honest men so far as their codes go; their faults are not in the quality of their conscience but in their ethical codes and their moral judgments. Governor McCray was a millionaire. He made his money honestly as the business world makes it, supported the regular philanthropies, was a good family man and a good neighbor, and his reward was leadership in both church and state. As governor, he stole no money, forged no checks, and resorted to none of those crooked devices condemned by the codes of respectability. He merely pursued the arts of shrewd business. He deliberately placed state funds in banks that would, for the favor, extend him credit to cover his financial difficulties. Had he succeeded in recovering his personal fortunes he would have escaped obloquy; not a dollar of the state's money would have been lost.

To many minds he is today only a good man who made a mistake, and to many he is a martyr because others "just as guilty" have not been caught. When Governor Jackson, then secretary of state, offered McCray \$10,000 of King Kleagle Stephenson's money as a defense fund, and assurance that if he would appoint a certain klansman prosecutor he would not be convicted, he refused it with genuine moral fortitude, saying that his fortune was gone and his liberty threatened but that he had his self-respect left and would not stoop to betray his official trust or purchase personal liberty at such a price. He went to the penitentiary but did not betray those who attempted to bribe him. They were political colleagues. There was within him no conscience that availed to bring the conspirators before the bar of judgment at the cost of the party and its political machine.

Church Standing Not Embarrassed By Political Immorality

UPON "ACQUITTAL," Governor Jackson was given a reception in his offices. It was a rousing affair, arranged by state house employees and attended by many men high in the political life of the state. He was smothered with congratulations and all the emotional elements of both genuine friendship and of enthusiasm over the redemption of an innocent man from a great injustice were present. A boyhood chum told the gathering that "Ed Jackson never amounted to anything until he got religion." He said: "I remember when he got converted. He was about twenty then, and he was baptized down at the river. Right after he got religion, he began taking an interest in public affairs." Governor Jackson will pay no attention to the demand that he resign. He maintains the serenity of a genuine personal conviction that he did nothing wrong. The end justifies the means when loyalty to party and to political friends is in the balance or when business success or political ambition is at stake. Governors Jackson and McCray are not exceptional examples of this moral astigmatism. Mayor Duvall of Indianapolis had, as county treasurer, retained for his own purse a quarter of a million dollars of interest on the people's money "because the law did not compel" him to treat it as a public trust. There was much grumbling but no civic conscience that availed even to make it a moral issue in the mayoralty campaign. His action did not prevent business leaders in both civic and church life from supporting him. Religious leaders even invited him to "grace" the dais at church banquets and to address religious and patriotic meetings. He is now enjoying freedom from a jail sentence while the supreme court grinds away at more important matters on its docket, such as that of trying for contempt the leader of the state's dry forces because he criticized some of their verdicts. There is no lack of religious zeal in Indiana, though the quality of the moral judgment may lack much; nor does civic patriotism suffer because the old moralities are challenged, as is illustrated by the attempt on now to clean up the political muss. The real test of Hoosier political morals is offered by its apparent willingness to give "Slippery Jim" Watson the state's delegates to the republican presidential convention; and it is hopeless to look for redemption from the democrats so long as Tom Taggart is continued in control of that party in the state.

A Fairly Well Nurtured Skeleton

HOW BIG is the United States army? Ask almost any American citizen and he will reply at once that it is a mere skeleton affair, no larger than is required for such police duty as is involved in keeping our forts and similar defenses in a state of repair, and for such extraordinary duties as devolve in time of flood, fire or other catastrophe. Yet Congressman Ross A. Collins, a member of the committee that passes on army appropriations, told the house of representatives during the debate on the present bill that the United States now supports an army larger than that of any European power, with the possible exception of France! Congressman Collins showed that there are six grand divisions of the army for which appropriations are sought: the regular army; the national guard; the organized reserves; the reserve officers' training corps; the citizens' military training camps; the national rifle matches. In the regular army there are 124,810 men and 13,380 officers. In the national guard there are 180,920 men and 13,630 officers. In the organized reserve there are 110,014 officers and 5,735 men. In the R. O. T. C. there are 120,141 students in training for commissions. Last year there were about 35,000 men in the citizens' military training camps. Altogether, the American army today includes about 600,000 men, of whom almost half are officers. Congressman Collins took particular exception to the proposal to increase the number of officers in the organized reserve to 125,000, since he said that the war department itself has estimated that only 65,833 of these could be used in mobilizing an army of 3,500,000 men. Public attention this year has rightly been centered on the naval appropriations bill. But the well informed citizen should not lose sight of the fact that his "skeleton" army is costing him \$316,000,000, to which another twenty or thirty millions will probably be added later in the form of deficiency appropriations.

Making a Doubtful State Out of Illinois

REPUBLICAN politicians are doing their level best to put Illinois in the doubtful column next November. To those unacquainted with local political conditions within this state, this forecast may sound fantastic. Since Abraham Lincoln was nominated in the "wigwam" on the edge of Chicago's loop, the state has gone democratic only twice in a presidential election year—once in 1892, when Cleveland defeated Harrison, and once in 1912, when the split between Roosevelt and Taft elected Wilson. Under ordinary circumstances, Illinois is almost as safely republican in presidential years as Pennsylvania. But it may not be this year. If the republicans nominate, in the April primaries, the ticket slated by the dominant Small-Thompson-Crowe combine, the republican presidential candidate will have his work cut out for him to carry the state. The indications at present are that the democrats will offer the voters a very respectable state ticket. Its weakest spot will be in the nominee for United States senator—a city machine politician who is dripping wet. On the other hand, if the republican combine can put across its choices, the three key places will be filled by Len Small, Frank L. Smith, and Robert E.

Crowe—as sorry a collection of discredited politicians as could be scared up in a long day's journey. Given a republican state ticket of this sort; given a democratic state ticket that is even halfway decent; then given a democratic presidential nominee with real vote-getting power, and the republicans will have their hands full in holding Illinois.

The Wrong Place to Look for Help

"THE IMPATIENCE OF A PARSON" has hit the bulls-eye of public interest. Its American sales are mounting through edition after edition, and it is easily the most discussed book in clerical circles on both sides of the Atlantic. Dick Sheppard has expressed perfectly an emotion that lies in the heart of hundreds of thousands who agonize over the impotence of the church. While the bishops—exactly as he predicted—try to mitigate the effect of his book with condescending phrases about the author's lack of poise, new readers flock to the book counters every day, and as they read cry, "He's right! He's right! The man is everlastingly right!"

But whether they believe that Sheppard is right to the end of his appeal is an open question. There is, we cannot help feeling, a distinct difference between Sheppard the prophet, describing in flaming words the pettiness of much that today passes in the name of organized Christianity, and Sheppard the physician, trying to tell how our ills shall be cured. Many a man will be carried along exultingly with the Sheppard who lays bare the ugly facts as to our present religious sterility, but will feel a sudden letdown when he reaches Sheppard's proposal for reform. For the best that Sheppard can do, when he comes to the making of an actual proposal, is to petition the Anglican bishops, when next they meet at Lambeth in 1930, to take steps to release Anglicanism from the isolation which its establishment and its interpretation of the dogma of apostolic succession now entail. American readers in particular must feel that while Mr. Sheppard's suggestions are quite in order as regards the household of faith in which he is a member, they are far from adequate for the whole church.

The astonishing feature of this Sheppard proposal is that its author should take bishops so seriously. By what reading of history, or by what sort of personal experience, has this prophet of London been able to persuade himself that bishops are the people to look to for the salvation of a sleeping church? We have nothing against bishops. We regard them as highly useful officers in the complicated organizations of which they are a part. So are the secretaries and presidents and superintendents and all the other dignitaries of all the other communions. These men generally have a definite administrative work to do, and they do it with far greater faithfulness and effectiveness than is sometimes realized. But by what mental twist has Mr. Sheppard been able to make himself believe that administrative officers of this kind will ever endanger the institutions they administer by committing them to radical—and as Mr. Sheppard himself admits, perhaps self-destructive—courses of action?

What great spiritual adventure ever came out of a church headquarters? The whole history of Christian advance is, in essence, the story of the uprising of prophets and pioneers—like Mr. Sheppard—against headquarters. Mr. Sheppard, had he lived in the first Christian century, could have appealed to the Twelve at Jerusalem on behalf of the pagan Roman world until the day of his death, but it took a free spirit like Paul to overcome the institutional prejudices of even that very young institution. The difference between church reformation in the hands of church dignitaries and in the hands of prophets is the difference between the council of Trent and the work of Luther. Even in these modern times, the one significant outward thrust of the church—its foreign missions—has been made, every step of the way, by men in the ranks who were frequently bitterly opposed by the responsible authorities. Carey went to India in the face of the scorn of his elders. The members of the Haystack band fathered missions in America despite an opposition so virulent that they were forced to keep the record of their meetings in cipher.

There is nothing to be gained by deceiving ourselves as to possible sources of Christian adventure. Office and prophecy are mutually antagonistic affairs. On the rare occasions when a man is able to combine the prophetic gift with the exercise of high ecclesiastical functions, it is generally by holding to the one and despising the other. Mr. Sheppard himself acknowledges that there is not now in the entire episcopal bench of the Anglican church a single bishop who gives promise of supplying the daring which he demands. Yet he dreams that if, from somewhere outside, almost as if by magic, some prophetic reformer might be brought to the archbishopric, the reform which he seeks would come to pass! Granted that an archbishop of that unexampled sort would have enormous influence, what real hope is there that he could outweigh the massed conservatism of all his episcopal brethren?

Reform does not come from above down. It grows from below upward. Reform is not a business of bishops and archbishops. It is a business of obscure folk fired with divine energy. That, in cold fact, is the principal reason why we make such little progress toward doing away with the scandal of our divisions in the church. Church unity is an ideal to which we all give lip service. But we have somehow accepted the notion that church unity, when it comes, will be a gift handed down to the communions from their great ecclesiastics. Accordingly, our conferences seeking unity are pleasant gatherings of elderly church officials—some in miters, some in gaiters, some with nothing more formal than a fat-stuffed brief case—but all steeped in sectarian division and all carrying sectarian obligations which make them nimble-tongued dialecticians, but not much more. Church unity is not going to come that way. If such conferences can help to clear aside some of the obstacles, all well and good, and the more of them the better. But unity will finally grow from below upward. It will come from the myriad towns where Christians are growing weary of the scandal of division perpetuated in the separation of neighbors at the table of the Lord, and will themselves unite.

So it is with church reforms of every kind. The church official, by whatever name he may be called, has a great

work to do. But by its very nature he is estopped from imperiling the institutional interests committed to his keeping. When, therefore, the desire to make our corporate Christian life anew, according to some better pattern revealed in the fellowship of Christ, takes hold on us, we betray our own dreams if we leave them to the tender mercies of the administrators. Mr. Sheppard, if he seeks a new Church of England, will have to look elsewhere than to Lambeth. He will have to look into the common life of the parishes of England. Reform does not wear gaiters.

The Return from Havana

THE AMERICAN DELEGATION to the Pan-American conference is returning from Havana amid the reverberating thunders of journalistic applause. It has won a great diplomatic victory. The entire delegation comes back wearing the bays of triumph, but Mr. Charles Evans Hughes travels in a positive nimbus of glory. For the moment, the former secretary of state is the superman of American diplomacy. He has met the enemy and they are his. Io triumphe! If the clamor of acclamation keeps up it may yet be possible for the republican managers of New York to persuade Mr. Hughes that he is not as old as, a year ago, he thought he was.

Outside partisan claque, however, it is hard to see from whence arises this prevalent popular belief in the greatness of the victory at Havana. It may be in accord with the regular traditions of statecraft to greet all homecoming negotiators with ecstatic applause. Mr. Wilson inspired equal raptures on his return from Versailles. But it is doubtful whether any American representatives ever spent a month in international negotiation, and emerged with less to show for it, than this Havana delegation. Any rational analysis of the actual results of the conference will at once make this plain. Here, for example, is a dispatch from Havana, signed by one of America's widely known correspondents, Mr. Arthur Sears Henning. It asserts that "tangible progress of vast importance has been accomplished by the sixth conference of the American nations." This sounds resonant, but when Mr. Henning comes to give particulars as to this progress, he mentions five specific things. Here are his five:

1. A provision for a special conference to draft a convention for the compulsory arbitration of disputes of a juridical nature among the American republics.
2. Agreement on a convention regulating international commercial aviation in the western hemisphere, with provision for barring airplanes from the neighborhood of the defenses of the Panama Canal zone under terms of a prospective accord between the United States and Panama.
3. Agreement on a convention for reorganizing the Pan-American union on a permanent basis with the understanding that it shall exercise no political powers, but be confined to advancing the mutual interest of the American republics.
4. Agreement on a convention modifying the rules of maritime neutrality in time of war and several other branches of international law.
5. Reference to a special conference of tropical experts of the vexed question of measures for the protection of trademarks.

Strip these of their semi-official verbiage, and what do they mean? They mean that the actual accomplishments of

the Havana conference consisted of an agreement to keep airplanes away from the Panama canal; to keep the Pan-American union from becoming a body in which live political issues might be raised; to hold the codification of international law, previously agreed on, to an absolute limit—and to postpone everything else! To greet this as a great achievement is to take a pretty pessimistic view of the purposes of American diplomacy. For this achievement consists in having done nothing. Mr. Hughes's triumph—if this is a triumph—is a triumph in artful dodging. The Chicago Tribune is much more truthful than most of the American press when, speaking from its blood-and-iron point of view, it hails Havana as a triumph because the United States came away from the conference with its freedom of action altogether unimpaired.

The American delegation at Havana fought a defensive battle. It went to the conference to keep the status quo as regards the Monroe doctrine and American hegemony in the Caribbean intact, and it succeeded admirably in doing that. From the fulsome, and meaningless, speech of Mr. Coolidge at the beginning to the dramatic defense of American interventions made by Mr. Hughes at the end, the purpose of our delegates was simply to see that nothing was done to embarrass the United States in its determination to do as it pleases in Central America and in the islands which comprise the strategic approaches to the Panama canal. Our representatives attempted to do this graciously. They were urbane; they were positively eager to express agreement with any proposals made that did not affect this central issue. But on this one vital point they would have broken up the conference, had that been necessary, rather than have given an inch. Of course, no such drastic course was necessary. Strong language was needed only once, and that in the conference's closing hours. The American delegates return having defended our policy so easily that there is a disposition to assert that Latin America has determined to accept the modern version of the Monroe doctrine without more ado.

But no sophisticated person will imagine that such a conclusion is justified. Mr. Hughes did not so much win a victory at Havana as the Latin states presented him with one. The American policy was never seriously challenged in the conference, not because Latins have changed their minds or fear it any the less, but because the Latin states are not themselves a unit, and because, further, they dare not forget that the United States is their only present source for loans. With the Latin states split into groups of warring interests, it was easy enough for Mr. Hughes and his colleagues to sit back and await an attack which they could see would never be able to develop. Such attack as came was so ill-managed as to have no power. The Argentine republic chose to select a low tariff as the slogan wherewith to rally its Latin sisters against the "colossus of the north." With every republic in the western hemisphere committed to the protective tariff principle, and practically every government expecting most of its revenue from that source, that issue was defeated before it was raised. On the other hand, Salvador's attempt to introduce the absolute prohibition of intervention into the legal process of a codification of international law needed only Mr. Hughes's bland and lawyer-like pointing out that

codification implies universal acceptance to reduce it to impotence. To win their defensive campaign, the American delegates had only to let the Latins defeat themselves.

But the problems implicit in the present American interpretation of the Monroe doctrine are none the less real though they never came squarely before the Havana conference, or were postponed for future consideration. This policy of dealing with our vexing international difficulties in this hemisphere by sliding them along from one conference to the next, five years hence, is a policy with serious shortcomings. There are problems which are best dealt with by postponement. Postpone such long enough and they finally disappear. The problems involved in our relations with Latin America are not, however, of that kind. As the years pass they are not decreasing; they are increasing. For example, consider the difficulties involved in the present American declaration of intention to protect American property in Latin states. So far, this has involved us only in Central America or the Caribbean islands. But now the republic of Colombia is about to stride ahead of both Mexico and Russia as a producer of oil. The titles of American oil companies to land in this new el dorado are already in dispute. It is altogether possible that exactly the same situation will shortly arise in Colombia as that which has moved the United States to drastic action elsewhere. But if we pursue the same line in Colombia, on the South American mainland, our problem is at once immensely enlarged and complicated. Five years hence, the settlement of relations between the United States and Latin America will not be simpler, but harder. Five years after that it will be still harder. Ultimately, the policy which has achieved this "triumph" at Havana will end in a smash.

The right adjustment between Latin America and the United States must be made, in the last resort, not in response to an organized and threatening demand on the part of the Latin republics, but as a voluntary offer by the United States. The vast disparity between them and us in size and resources makes this inevitable. We have the might to carry through any policy we may choose. We can declare that our intentions are benevolent, as Mr. Hughes did, but our declarations do not make our policies any less feared, nor do they change the facts. Our unwillingness to share the Monroe doctrine, to translate it from the terms of might into those of right, leaves us in a thoroughly unethical position. Such intervention as we have undertaken in Nicaragua assumes a right based upon might alone. Without might it would be universally acknowledged as an intolerable piece of wrongdoing.

But it is not alone on the high level of international morality and justice that our policy, unimpaired and unimproved at Havana, is to be deplored. It is likewise bad business. The best thing for the business interests of this country would have been the lifting of our relationships with Latin America from the level of might to the level of right. The good will resulting from such a demonstration of good will would be coined at once and for all time into material values.

Some day the United States is going to awaken to the needless suspicion which it brings on itself by its single-handed procedure in Latin America. When that day comes, this nation will take the lead in proposing to the other members of the Pan-American union some form of group action which shall set a new standard of international morality and cooperation. We cannot but regret the evidence, so clearly shown at Havana, that this day is still distant.

VERSE

I Know

THESE things I know despite what men
May say: My spirit I can send
Out, out into the far, and when
I call it back to me, its pain
Is gone; life floods through me like rain.
And when they tell me earth is all,
I do not heed; I know that I
Am more than sodden clay. Though thrall
To earth my flesh may be, no bars
Hold back my spirit from the stars.

EDNA BECKER.

Winter Gulls

THE water and ice have fought all night,
And now in sullen grapple lie
Defeated. But above them, glad with light,
The young gulls fly.

They fly, morning under their wings. They glance
Through the grey mists like prayer.
A psalm of wings spurning chill circumstance
They write on air.

BENNETT WEAVER.

Waiting

I SHALL not fear
When age comes on
And the dark hair
Turns white upon
My head.

For this I know:
The seasons run
From fire to snow.
Life is soon done
For all.

Unflinchingly
I wait the word.
A migratory,
Eager bird . . .
Then home!

JOHN RICHARD MORELAND.

Paradox

THE rabble cried: "Away with him and all his kind;
Deliver unto us Barabbas." Thus the blind
Forever mock and crucify the ones who see;
The ones who propagate their blindness, them they free!

JOHN LUKE HOFF.

The American Legion and Free Speech

By Sherwood Eddy

THE AMERICAN LEGION through its national and departmental commanders has successfully brought pressure to bear and prevented my speaking in several cities in the south recently. For every place canceled several others have asked for meetings. Nevertheless the legion seems to have inaugurated a policy of endeavoring to dictate who shall speak in various communities and of preventing pacifists and others who do not agree with their views from having a hearing. After they had succeeded in having my meetings canceled in several cities, and when I saw their policy applied to other speakers as well, such as Dr. Cadman and Will Durant, I was compelled to make the following statement in a public meeting and give it to the press. In part I said:

I have read statements in the press made by certain military people objecting to my speaking. I had hoped that I could ignore them. But unfortunately this is not a personal matter; it is a question of principle. The whole matter of free speech is at stake. Are all liberal speakers to be ruled out, or can we still believe in our constitution? Do we stand for freedom of speech in America?

This morning I received the following letter from a point in Kentucky where my engagement has been canceled under pressure from the American legion: "The American legion commander called on me insisting that you had better not visit our city. He had received communications from the national legion headquarters of the organization, advising him that you were scheduled for — and insisting that he take action against it. I saw the communications from the national and state headquarters of the American legion, which clearly showed that they were following your scheduled visits (preceding them rather) with determined efforts. This city is strong for military training in our schools. Several of our board members are members of the legion as well as our strongest supporter in the ministerial association. I took the matter up with the board before I canceled this engagement. It is the opinion of all it is best rather than provoke any antagonism," etc.

I am not and never have been a "communist" or sympathizer with their doctrines. I am not and never have been a "socialist." I am, in a modest way, a capitalist. I believe in the application of Christian principles to the whole of life and to the solution of all its problems—economic, interracial, international. I believe in the Christian home as the foundation of society and have never advocated nor believed in "trial marriage," "free love," "communism" and other doctrines attributed to me by idle rumor or vicious and false propaganda.

I do nothing in secret. My position on war is publicly and explicitly stated in "The Abolition of War." My position on economic and other problems is clearly stated in "Religion and Social Justice." I do not ask or desire that all agree with me. Naturally and inevitably honest men will differ.

I do ask one thing. Have we still the right of free speech in America? Are we afraid to hear both sides of a question stated? Or, are we content to have a militaristic control and restraint of free speech, and be left to second-hand, distorted propaganda and a campaign of abuse, vilification and wild rumor for our knowledge of the other side of these questions? That is the one question I ask.

On January 29 I saw Commander Spafford in his office in Indianapolis. I told him that I believed in our constitution and in the right of free speech. He claimed that he

also believed in this right but that he would do all in his power to prevent people coming to hear me and also to have my engagements canceled, "because proper pressure was brought to bear," as he writes to his department commander.

I read to him his own letter to the department commander of the legion and he defended his position therein taken. I suggested that it might be well to have a referendum of the American legion and of the country, as to whether we shall still have free speech or whether a few military men shall dictate to the country who shall speak and who shall not speak.

Does the legion or does it not believe in the constitution and in the right of free speech in this country, as more than a verbal quibble? Of course the tsar of Russia believed in free speech—for himself and his carefully censored clergy and government officials, but it was denied to all who criticized his policy or differed from him. Is that the meaning of the American constitution in the understanding of Washington and Jefferson? Does the legion, or does it not, believe in genuine free speech?

Quite unsought, full correspondence issued by the national, departmental and local commanders of the legion accidentally came into my hands. I have refrained from publishing these letters until I am now apparently compelled to do so. Certain names and places are left blank, but I have the letters in my possession and can supply the remaining portions if there is occasion to do so. The following is Commander Spafford's letter to one of his regional commanders:

My dear —

I have information that our well known internationalist, Sherwood Eddy, is scheduled to speak in — as follows: — I enclose herewith copy of the history of Sherwood Eddy obtained from Colonel Ralph Royal Bush, editor of "The Scabbard and Blade," Akron, Ohio. Mr. Eddy was scheduled to speak in — on —. His engagement was canceled because proper pressure was brought to bear.

It is best not to attempt to put over any public propaganda against Mr. Eddy for there is nothing better in the world to insure a packed house.

Mr. Eddy is a versatile speaker and when he is speaking to an audience which he knows to be entirely out of sympathy with him he does not preach ultra pacifism or radicalism. It seems, therefore, the best thing to do, if possible, is to prevent his speaking, and failing in that, to see that he is followed up with a good speaker who will instill a little radical nationalism.

(Signed) EDWARD SPAFFORD.

Next comes a letter from the department commander to a local representative of the legion seeking to have my engagement canceled:

THE AMERICAN LEGION

Office of the
Department Commander
My dear —

I am advised by Ed Spafford, National Commander of the Legion, that Sherwood Eddy is billed to speak at — on —.

Sherwood Eddy is not the sort of man that can do any

good. I enclose history of Eddy prepared by Colonel Ralph Royal Bush, editor of "The Scabbard and Blade," of Akron, Ohio. I understand that Eddy has endeavored to schedule other engagements in ——— but in most instances he has been refused or if the engagement was made, engagement was later canceled.

I suggest you get in touch with the proper people at ——— and either have the engagement canceled or arrange for some good legionnaire to speak after him.

Very truly yours,

(Signed) Department Commander.

Note on back of letter.

I have already stopped Eddy's engagements in ——— and received a letter of congratulation from Gen. Bowley for same.

Then follow other letters, including those cutting off subscriptions and thus endeavoring to have engagements canceled "*because proper pressure was brought to bear.*" Such financial pressure is, of course, among the most effective and "proper" of all the means that can be used.

Space forbids my going into the remainder of the correspondence. The import seems to be quite clear. Are we or are we not to have free speech in America and what policy does the American legion propose to follow on this question?

I am frankly a pacifist. I am not worrying about any loss of engagements. Not an hour has been lost. In some places Commander Spafford's words have already proved true "for there is nothing better in the world to insure a packed house." The question is not one of packed houses but of free speech. Does the American legion deny the right of free speech and this priceless American heritage, or will it advocate with Commander Spafford that we return to the tsarist method of permitting only carefully censored speakers whom they approve to speak? A few years ago it was the intolerance of the ku klux klan that was an obstacle to free speech. I hear no more of the klan now; that policy seems to have discredited and killed it. *If this policy is followed it will discredit the legion and it will follow in the wake of the klan.* I do not believe the better element in the legion will stand for this. Yet today it is the legion and the Daughters of the American Revolution, together with a few army officers like General Bowley of North Carolina and Admiral Plunkett—the man who would prepare us for war with our sister nation Great Britain and whose words have been read in every paper throughout the British empire and have done untold damage—who are the chief forces of intolerance endeavoring to prevent free speech. What is the answer of the legion?

Shall We Keep Lent?

By Joseph Fort Newton

THIS is the meditative season of the Christian year, when the thoughts of all lovers of Christ look forward to the Passion week, and its commemoration of the great sacrifice. As men realize once more that their hope is rooted in divine suffering, a certain instinct in them recoils from self-indulgence. For that is what lent implies and involves, if it be taken seriously and in a mood benefiting its solemnity and beauty.

No doubt to the sleek modern man, with his worship of comfort, it may seem absurd that any mortal should forego a dinner for the sake of his soul. To me, even in its crudest aspect, it is eloquent of the fact that man does not live by bread alone. Surely any man, to whom the garden of Gethsemane is more sacred than the garden of Epicurus, must be arrested by the spectacle of millions of his fellows setting themselves to face, even for a brief time, the duty of self-denial. Admit that lenten forms often obscure the idea they seek to embody, and that merit is too easily attached to means rather than to ends, it is none the less impressive. Abstinence, as such, may have little value, but that it may be put to high ends no one will deny. Lent may at least remind us that Christ does call us to something far higher and nobler than physical ease.

WHERE PROTESTANTISM IS WEAK

What a shame, cried St. Bernard, to be a delicate member of the Head crowned with thorns! Habitual temperance is more religious, and more wholesome, than recurrent austerities, but we have not attained to that grace. Normally, no

doubt, the conditions most favorable to holiness result from the healthy interaction of body and soul, but life in our age is not normal. It is sodden with materialism. We may rightly reject the ascetic theory as a mistaken dualism, but there is another side to that truth. Nor must we forget that some of the loftiest and loveliest souls this earth has known used strange, stern means as helps to the holy life. A call for a week of self-denial in Paris some years ago was accompanied by an extract from a letter by Wilfred Monod, running thus:

How is it that protestants have produced, on a man like Pere Gratry, the impression which he formulates as follows? "Protestantism is, in essence, the abolition of sacrifice. To abolish abstinence and fasting; to abolish the necessity of good works, effort, struggle, virtue; to shut up sacrifice in Jesus alone and not let it pass to us; no more to say, as St. Paul did, I fill up what is wanting in the sufferings of Christ, but rather to say to Jesus on his cross, Suffer alone. O Lord—there is protestantism."

Of course, sacrifice means more than doing without food, and it is going too far to say that protestantism abolishes good works, effort, virtue; but the latter part of the statement is only too true. Both in theory and practice we have shut up sacrifice in Jesus alone, holding that the merit of his suffering is imputed to us without our sharing his suffering. Not so St. Paul, whose passion it was to be a partaker of the fellowship of the sufferings of Christ, if so that he might win the high prize of the life eternal. St. Bernard, not less than Wesley, taught the goodly gospel of free grace, but he did not feel that it exempted him from a habit of

austere living. Nor did Wesley. Neither of these masters of the spiritual life neglected the stern culture of the soul, as so many of us are wont to do, under the notion that the virtues are gifts and not trophies. Pere Graty was right in pointing this out as a grave defect in our teaching, and even more so in our practice, of the religious life.

LIBERALISM AND SELF-DENIAL

If this is true of protestantism in general, I fear it is still more true of that wing of it which calls itself, not always truly, liberal. Here, at least, I may be permitted to speak frankly and to the point, applying my words more severely to myself than to any other. If I allow myself to be called a liberal Christian, it is not because I like defining my Christianity by an adjective—for I do not. But I somehow got the idea that this movement meant that a man is free to be a Christian, not that he holds his Christianity loosely, if not lightly. It had come to me that a liberal is one who has the same charity toward the past as toward the present, and is as willing to listen to St. Bernard as to Bernard Shaw. At any rate, it had been told me that the liberal pulpit rejected certain dogmas about Christ, and I thought that was because it wanted Christ brought nearer to us—with the demand which I knew would plague me with an unsatisfiable passion to be more like him. Some of us thought it was discontented with doctrines of the atonement, because it wanted the reality—that we are called to be crucified with Christ, that he may rise in us. We thought it held the gospel of salvation which bids a man be willing to stand naked before the Awful Holiness, seeking "purity rather than peace," as Newman made his motto. Were we mistaken? If so, then liberalism shall know me no longer, for who teaches an easy gospel teaches a gospel of perdition, whose end is death.

This is true, whatever else be false—that following Christ is a great adventure, and it means that we must take up a cross and bear it. Much as we may admire modern life, with many of the ideals of this indulgent age there can be no compromise, if we are to be followers of the Master. What fills me with a deep disquiet about our Christianity today, both liberal and orthodox, is that it is so harmless. It is so tame, so timid, so tepid—a kind of glorified lollipop. Even if we apply it to social questions, as we talk so much of doing, there will be little result unless it has more power in it than it has now. It behooves us to think, as we look toward the Passion of him who, being rich, became poor, and was a friend of the lowly and forlorn. Lent evokes such thoughts, and it is therefore that we should keep it and wisely use it.

SOCIAL PENITENCE

Alas, instead of being a period of inner discipline, lent has become a relief from the dizzy social whirl; a time of moral manicuring! Penitence? For a few devout souls, yes; but for the mass of church folk it is little more than a form. No doubt we need to deal with the little gray sins that eat away our peace; but is there to be no prayer and fasting for the dark social sins which make human life a hell? No broken and contrite heart for the sin of war, which desolates humanity and leaves trails of skeletons across the earth? No repentance for racial rancor, and the bigotry which blinds us to brotherhood? No sackcloth and ashes for the

sin of schism which divides the church and makes it impotent; for pettiness of soul, for our Pickwickian talk about unity? No bitter sorrow that the gospel of Jesus has become in our hands a religion of easy edification rather than of daring moral adventure; jam, not dynamite? Yet, if we look into our own hearts we shall find the key to the chaos, and why the world is so awry, since the social scene is our own lives writ large. O my soul, remember!

For one thing, lent brings up the whole question as to the relation of the life of the body to the life of the spirit. Such a question cannot be discussed here at length, but it is a far-reaching one and may be hinted at. It is good common sense, as well as Platonic philosophy, that he who devotes himself to his appetites will have thoughts wingless and alien to the sky. Think of the fasting how you will, "a stuffed body cannot see clearly," as the old axiom assures us. Much less can it see those invisible things which ask for close and deep thinking. Asceticism, in its true sense, is simply a disciplined effort to gain an end, nothing more. Every man, if he has any ideal of any sort, is more or less an ascetic whether he knows it or not. That is, he begins, if he be wise, by cutting off what is incompatible with attainment. Thus an athlete goes into training, and by renunciation, by obeying rigid rules, makes his muscles strong and his nerves firm. Thus a man of affairs foregoes many pleasures to win the prize he aims at. Lent is a period of training for the soul, in behalf of a deeper insight, a fearless self-examination, and a better ordered inner life.

HABIT AND SPIRITUALITY

As such it is not beyond the reach of the most flaccid of us, since neither our bodies nor our wills are as finely tempered instruments as they ought to be. William James urged men to keep alive in them the "faculty of effort," by doing each day something for no other reason than that they would rather not do it. By such renunciations, he said, we attain a two-fold end: we strengthen a habit of self-control, and we prepare ourselves to stand when the hour of dire need draws near, lest it find us unnerved and untrained to stand the test. In one of his letters to his children, Gladstone urged them to "put habit on the side of the spiritual life," and his wisdom was born of his own experience, as we know from the story of his life. Certain it is that a man inured to habits of concentrated attention, energetic volition, and self-denial will be unshaken, while his softer fellows fall. "A good will is the substance of all perfection," said the author of "The Cloud of Unknowing"; and he added:

Silence is not God, nor speaking; fasting is not God, nor eating; loneliness, nor company; nor yet any of all the other two such contraries. He is hidden between them, and may be found only by love of thine heart. He may not be known by reason, nor concluded by understanding; but He may be loved and chosen by the true loving will. Such a blind shot with the sharp dart of longing love may never miss the mark, the which is God. Look that nothing live in thy working mind but a naked intent stretching into the divine.

For another thing, lent suggests most eloquently the need and value of some definite method for the culture of the inner life. Here is the great defect of our age. No wonder so few of us ever get beyond the native and instinctive religion which is an endowment, and cannot be shaken off.

In other things we have method, system, discipline, technique. No lawyer tries to practice at haphazard, with no regard for the decisions of courts or the masters of the law. Yet that is what we do in our life of faith. Not many of us know even the names of the great religious masterpieces—those pastures of the soul, so rich in beauty and wisdom. What a treasure of insight and experience, what noble companionship, what high leadership—and yet it is left unused. Volumes could not tell the folly of this neglect. The wonder is not that we have misgivings, but that we have any faith at all, so little care do we take to keep it alive in our hearts.

THE GREAT TEACHERS

Here again let me speak frankly, not to hurt, but, if it may be, to help. Some of us, women for the most part, take up with the cult of the esoteric or of some other sort, and spend some time each day reading its books. That is a start in the right direction—but such books, mere rubbish and hodge-podge, bereft of beauty, devoid of insight, with never a glint of genius! Suppose one should study art in that manner. Suppose one should leave out of account Angelo, Rembrandt and Raphael, and take up with some poor dauber. That would not be more pathetic than what some restless, troubled minds are doing. They have never employed method in studying the great Christian religion, but must follow some wandering marsh-light. What a spectacle! If any one wishes an inspiring optimism, radiant and serene, let him go to Emerson who had authentic genius and power. Better still, let him devote the hours wasted on poor scribblers to the book that shows us, as in a mirror, what we are, and what we ought to be.

Then, too, lent asks us to look into our own hearts and face what we find there, though it may make us shudder. One of our comfortable essayists said the other day that people in our day are not troubling about their sins. That is only too true; and it might be very well but for the fact that their sins will never cease to trouble them. With what terrible intensity of insight Ibsen has made us see that sin, no matter how it is excused or hidden, troubles not only ourselves but those yet unborn—ghastly "Ghosts" that will not down. If a great outside teacher, who can hardly be said to have had any faith in God, drives this fact home to men, surely the pulpit is remiss when it does not emphasize it. There were with us only a few years ago two such teachers of the very first order, Ibsen and Tolstoi. Now they are both gone, and there is no other who comes within sight of them.

TEARING AWAY THE MASKS

Whatever else may be said of Ibsen, he was one of the greatest rulers and interpreters of the human spirit. So long as men dare to see life as it is, he will be read. He tore away ruthlessly the masks and veils with which men hide the fact of sin in the heart, and made us view with uncovered eyes the uncovered horror. He showed the insecurity and ultimate impossibility of any life that is founded upon a lie. It cannot stand. It is a house built upon the sand. Further, this stern teacher goes down into the dim depths of the soul and finds that sin exists there, and that while men spend much time in cloaking it, it never can finally be hidden.

What a tonic he is, after reading the rose-water theology of our day, which either ignores sin or seeks to disinfect it with an easy-going optimism.

THE FULL GOSPEL

Not so Ibsen. He preaches sin as a terrific reality, and he knows the agony of its inner wound—but, alas! he has no hope that it can be cleansed away. Confession he knows, but not the music of the gospel fact of forgiveness and healing. He preaches as few have ever preached the truth—

Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone—

and there he stops, as so much of the preaching of our time does. He sees no hope save in death, and that is why in six of his ten plays men and women invoke death by their own hands. Like all really profound thinkers, he saw the great fact of sacrifice, and especially the free sacrifice of the innocent for the guilty. Yet, sadly enough, he did not see the meaning of the Great Sacrifice, and so go on to finish the lines—

"Thou must save, and Thou alone."

Has the gospel of our age lost the rhythm of that line? If so, however liberal it may be, however brilliant, it is no gospel at all.

When the thoughts of men are turned toward the cross, let us look into our hearts in the light of the life and sacrifice of Jesus. God of mercy! what vile and slimy things a man finds in his heart when he sees it as it is, in that soft, sure, penetrating light! He sees all that Ibsen saw, and more too. How his respectability vanishes! How his towering vanity comes tumbling down into the dust! Yet it is a kindly light, not only pure but purifying, with health and healing in its rays. It shows a great horror, but it gives us a great hope. Once a year, at the least, a man should examine the house of his heart and see what kind of spirit lives there—and that is the meaning of lent. It demands that we fling away the spectacles of pretense, and face our souls in the light.

Such a meeting with his own soul is good for a man, whether he be in the pulpit or the pew. It helps him to see things as they really are—himself included, if so he may bestir himself to be other and better than he is. More than all, it induces a true humility of spirit, which is the beginning of wisdom and of righteousness. With me, the question is how to live before death so as to be worthy to live after it. Often it is a matter of grave doubt with me whether it is worth while to continue the experiment of such a life as mine. Until it is nobler and more Christlike than it is, that doubt must remain at once a perplexity and a provocation to effort.

It is good to be last, not first,
Pending the present distress;
It is good to hunger and thirst,
So it be for righteousness.

It is good to spend and be spent,
It is good to watch and to pray;
Life and Death make a goodly Lent,
So it lead to Easter Day.

Why I Have Found Life Worth Living

By Harry F. Ward

OFFHAND I SAID: "I can answer that question in two words." But concerning them nothing will be written. Without some reticences life does lose its flavor. And those of the younger generation who are rebelling against the possessive element in the family must make the worst of it, until they get their eyes open wide enough to see the relationship between "mine" and "ours" in the affections as well as in property.

But the next second I knew that I must add two more words—"the job." As long as a man has a job that absorbs him, that obliterates all concern for self, this question of the worthwhileness of life does not exist. Go ask it of the artist in the hour of creative activity! Or of the soldier in the day of battle for freedom! Or of the craftsman finishing his product! Or of the lover proving in service his devotion to the beloved! Our bit of life that we call the self, is realized to the full in those times when it goes out in some contribution to the rest of life from which it came and by which it is sustained. We become persons more by what we put back into the stream of life than by what it pours into us. That is why the family does so much for us, and why life will be so much more worthwhile for everybody when the rest of its institutions are organized on the family principle—giving and sharing, instead of getting and ruling.

LIVING AND QUESTIONING

It is also true that there is no questioning of life while it is giving us its best, while we are lost in the ecstasy of music, the beauty of earth and sea and sky, the rapture of visions of the world that yet shall be. Nor do its disasters give us doubt concerning our fragment of existence as long as we are in action against them, to mitigate or to prevent. Not even the inscrutability of life concerning its outcome causes us to query the worth of our span of it so long as we are wrestling with the problem. While we are actively living, life is obviously worth while. Only when we stop to question do we discover that it may not be. In this western world, where an industrial society is aging prematurely because it has wasted so much of its vital substance in riotous, brawling living, pessimism once again seems to have the better of the philosophical argument, and skepticism clearly has the field.

Yet it is not enough to say that we must go on working without thinking. Reflection too is part of living. The job that absorbs us, the pleasures that detach us, must stand the test of analysis. The "activism" of our cool-climate temperament must justify itself. When the younger generation heard me say: "It's the job that makes life worthwhile," it promptly answered: "Yes; but what kind of a job?" Heavy on youth is this tragedy of our present way of organizing life. It deprives them of the chance to be persons in the activity at which they must pass most of their time, and thus incites them to be possessors rather than creators. Hence if a man is to get satisfaction out of looking at his job, whatever else it does, his reflection must help to make

a world in which all others too can know that they are putting more into the stream of life than they take out.

HAPPINESS AND COURAGE

On these terms one finds the answer to that part of the question before us which asks about "the springs of happiness and courage." What concern have we with happiness in a world that organizes and trains for war, holds weaker peoples for tribute, drafts super-navy programs, officially lynches Saccho and Vanzetti, shoots and clubs workers while half starving their families, and puts their defenders in jail for asserting in orderly fashion the constitutional right of free speech. In such a world happiness, as that world counts it, is only for those who have good health, plenty of money, minds that never question and no conscience. As for peace that underlies pain, the joy that shines through suffering, is it not known that they cannot be found by seeking? Only as one's job is a part of the lessening of misery and ignorance, of the search for freedom, justice, and fellowship, does he find the springs of such happiness as is possible in this disordered world. And these springs of happiness he finds welling up around him, unsought and unbidden, in the nobility of common folk and the "dear love of comrades," a happiness which is replenished constantly from the inexhaustible resources of the unseen world.

But always there is the issue of health, to make bright or gloomy the day, easy or hard, and sometimes good or bad, the work. The curse of poor health is that it turns too much of your attention in upon yourself. Also it asks for too much sympathy or gets too much consideration. The only remedy is in work. And here we intellectuals have an advantage. We can refuse to let pain disable us altogether.

And as for courage, what is it but doing what has to be done whether you are fit or not, and even though the rest quit? But it is good for a man to find out early in life how many will be missing from roll call on the day of battle. Then he will discover in time that the few who will stand are sufficient. And in ordinary days when the road gets lonesome he will find the trees more friendly, and even those far-off stars. And when many evil things are said of him falsely, with time too short to grow the hide of a rhinoceros, and without grace enough to "rejoice and be exceeding glad," he suddenly finds himself in better company than he deserves. Then is his courage reinforced by contagion from the greater souls who have journeyed in the same direction.

DIGNITY OUT OF SUFFERING

Also there is a kind of virtue which passes into one from the humble people who in harsh circumstances manage to live with dignity. From some of these, thrust up into distinction of stature by tragic events and terrible forces, I have received more than from any whom these times call their great ones. In my younger days there was the leader of a big strike of polyglot wage-earners. Incorruptible he was. And he disappeared into the darkness, denied a living by those who could not buy him and beaten out of his

senses by those in his own ranks who could not cow him. And there have just died in Massachusetts a worker in shoes and a peddler of fish. . . .

WHAT KIND OF A JOB?

But, the younger generation reminds me, "What kind of a job is it that discovers the resources of life?" Well, each must find his own; but, as for me, I belong to a generation of uplifters and converters; without apology. Some went out to evangelize the world in one generation. Some became muck-raking journalists. Some went into the young settlement movement. And some made American socialism. They said: "Why waste your time with the church?" But before I went to college I had read a book which showed me with a great light that it was the function of religion to transform human society. So I said: "Here is machinery and power dedicated to the achievement of the highest life for man. I will try to use it." And they said: "You will get kicked out." But I replied: "If so, then it will be time to work elsewhere. Meantime this is my place."

The man who wrote the book later made some money, and in his old age complained that some young preachers to whom he had spoken did not seem to recognize that he was a liberal. I have seen the settlement movement stereotyped; the socialist party blown to pieces by the war and the Russian revolution; the missionaries alter their slogan to "the Christianization of the world" or "the sharing of experience"; the churches formally adopt the social service movement without understanding the revolutionary nature of the religion of Jesus; and I am more convinced than ever that this religion of Jesus can become the transforming force in all human affairs. Also that we must make every kind of a job religious by making it serve some common need and aid in the development of man.

It was the need of people that called my generation. We were not after self-expression or self-realization. I remember how I wrote it down one day in college—our obligation to help those who had not our opportunities. From people we got back to conditions. Dirt, disease, ignorance, injustice, oppression—these challenged us; and we became reformers. Then beneath conditions we dug down to causes and became—well, we must leave that to the profit-takers and superpatriots. Their quarrel is not with us but with the religion of Jesus. And our concern is not with them but with his judgment: "Inasmuch as ye did it not—."

THE TWO CITIES

So this was our Pilgrim's Progress and it led not away from but into the City of Destruction, which is to be made over into the City of God. And while we lost some burdens we gained others. Those who saw that this world was the subject of redemption did not always forget that the world is made up of people. Certainly not if they served an apprenticeship with Jane Addams, Mary McDowell and Graham Taylor. But life is not healthy and the job is not best done if one takes too much responsibility for others, especially if one is more anxious to get them to accept one's religion or program than to get them to discover the truth or to tackle the job. One whose business is teaching and preaching, discovers that the less he is burdened about converts and majorities the more he is burdened about the

truth, the heavier is his concern with righteousness, and with getting both truth and righteousness lived out in action. Since life is change it is not enough to get people to see. They must also move, and in the direction that the facts require. But one needs ever to remind oneself that people will always move in different companies and at varying rates of speed. After putting in some time in securing co-operative effort, and expecting to put in more, I nevertheless find myself in as much revolt against an over-valuation of harmony as the harmony seekers are against an over-stimulation of the desire to convert. The more necessary it is for us to think and act together, the more imperative it is that we should be able and willing to go it alone when the others are not ready. If we have hit the right trail, they will come after.

Hence such answer as my experience enables me to give to the younger generation asking what kind of a job makes life worth living boils down to this. It must be a job that helps to make life more worthwhile for everybody else. It must continually reduce the part of self-interest in life by increasing the consciousness of meeting some definite common need. A man must know that by improving the function of such a job he is working through his institutional segment of life to reduce the total of misery, evil or ignorance that is in the world. Then he will discover some connection with the creative and redemptive forces of the universe that are working for the transformation of life. Also I have found that the best safeguard against the limitations and vices of professionalism is to take some part, outside one's vocation, in the fight against injustice and tyranny.

GIVE ME A GARDEN!

But the more one interprets life in terms of work the more necessary it is to find some play that will keep one fit for work. There are the arts, whose contribution of release and invigoration is indispensable. But what the brain worker needs most is the outdoors, and what is required by those who are motivated by sympathy, and impelled to challenge entrenched evils, is the touch of hardness that comes from some contest with nature or with other men. I have seen muscular Christianity replace a flaccid, neurotic pietism, and now I hear the college highbrows complain that it is the athletic type which falls for an ignorant, sentimental religion and the R. O. T. C. bunk. Here we can learn from the Greeks. I have done a bit in my day with about all athletic games and outdoor sports and have got a good deal from all of them. But for continuing recreation through all periods of life give me a garden. I remember comparing with Gandhi for a moment the comparative joys and values of spinning and working with the soil. Is it merely a conceit that healing and vigor pass directly from mother earth into those who labor with her to produce things of use and beauty? Earth-bound we need not be; but earth-nourished we surely are.

Those upon whom the crowd pulls need, on occasion, to get far away from it. And for complete release from the pressure and the artificialities of modern life there is nothing like a journey into the far places of the forest or the mountains—on your own. Your way, your food, your fire, your bed is up to you, with just enough spice of danger. You look up at the stars with a strange sense of freedom.

It is between you and them; and you are content. And when you come back you can look at yourself and your job from the outside. And if you cannot find a way to do that, you can neither laugh at yourself nor know your job.

I may as well confess that I have never yet come out of the wilds without regret, and I have wondered if more time would cure that; and how long I could be content to grow roses—along with a few things to eat—and let the world go by; or to wander round the earth just “for to admire and for to see,” and also to understand. Heirs of two traditions—the Hebraic and the Hellenic, children of both the renaissance and the reformation, we are necessarily divided within ourselves. And we will be so divided until, through some intelligent and just scheme for society, we provide for all a sufficiency of both the proletarian and leisure class necessities. Meantime, I am not ungrateful to my peasant forefathers, nor to the tradition of duty and self-discipline, for the little blue imp who is most of the time on my shoulder, whispering: “Get on with the job.” He may be a spoil sport at times, but it remains to be seen whether his yellow playmate of the cult of self-expression will help us to make a better fist of it when the task is unpleasant, adversaries many and seductions abundant.

WINNING BUT NEVER WON

I suppose the best test of whether one has deceived oneself about this business of living is to ask what one hates most to leave behind on the day of the inevitable rendezvous with death. First, those who are life of our life! But by watching how time heals and replaces one is cured of too much possessiveness in the affections. Then, the job not done! Ah, there, “I long have had a quarrel set with Time because he robbed me—I have known no truce with Time nor Time’s accomplice Death.” I have found life not too meager but too rich in opportunity. It needs eternity to justify itself. But one must not take oneself too seriously. Always there are other workers, and the job does not go unfinished. What gives me pause is to discover that what I could lose with least grace is the capacity to know how the human struggle is getting on. If death meant that—

Does this indicate that the essence of life, its real activity, is in the mind? Or that I have been too long trying to understand and interpret this magnificent game of life, and not playing it enough? Or merely that, after all, one cannot be cured of the desire to see some results of his labors? But then I ask: “Why do I want to know?” And I think it is not merely for the satisfaction of curiosity, or results, but also for the challenge to action. To understand with no chance to take a hand would be worse than oblivion. If intelligence is to direct life it cannot remain above the battle.

So those of us who are working to get life changed intelligently and in the direction of ideals, instead of blindly and brutally, are left with only the future. And with no knowledge at the last, but only faith. And is not that enough? To those who have found and do follow the perennial ideals of the race, the future is more than escape from the present defeat that is ever their lot. It belongs to us, not to the majority who have resisted change. And if there is no final victory, but evermore the battle that is sometimes winning but never won, always losing and never lost? That is not the ultimate test? What if the mind has tricked us after all, and we have guessed and chosen wrong about the direction of progress? Then—and here is where the papacy of the intellect is overthrown—would it not be worth while to have sought the highest that we could see, to have battled side by side with those who were the weaker?

How much of the final conquest of life is in that line of Cyrano: “But I have never fought with hope to win”? Does God know whether *he* can win? Or that life would be worthwhile for him if he did? Isn’t it more worthwhile to be helping that kind of a God and to have him helping us, than one who has the game of life all fixed before it begins?

A war in which there is no discharge and no certainty of winning?

A job never completed and often, just when it is going forward, botched by others!

If that is good enough for God, it ought to be good enough for us.

B O O K S

New Biographies

Washington Speaks for Himself. By Lucretia Perry Osborn. Charles Scribner’s Sons, \$3.50.

George Washington, 1762-1777, The Rebel and the Patriot. By Rupert Hughes. William Morrow Company, \$5.00.

George Washington, Colonial Traveller, 1732-1775. By John C. Fitzpatrick. Bobbs Merrill Company, \$5.00.

That Man Heine. By Lewis Browne. Macmillan Co., \$3.00.

Charles Darwin, the Man and His Warfare. By Henshaw Ward. Bobbs Merrill Company, \$5.00.

The Romantic Lady—Frances Hodgson Burnett. By Vivian Burnett. Charles Scribner’s Sons, \$3.50.

My Life. By Isadora Duncan. Boni & Liveright Company, \$5.00.

Reminiscences of Adventure and Service. By Major General A. W. Greeley. Charles Scribner’s Sons, \$3.50.

The Authentic Life of Billy the Kid. By Pat F. Garrett. Macmillan Company, \$2.50.

OF THE THREE important contributions to the biography of Washington, which is constantly being written but never seems even to approach completion, the first is a synthetic autobiography compiled from Washington’s own writings, chiefly his diaries and letters. It would be a convenience to the reader if the source and date were given with each extract instead of in a reference list at the end of the volume. It does not make a strictly continuous narrative but needs to be studied in connection with a good life to fill the gaps. For example, no mention is made of the Tory plots against Washington in New York in 1776, except a four-line allusion to some unspecified letters. But it is a highly interesting collection of source material for the matters upon which it touches, and these of course include the most important incidents in his career.

Rupert Hughes' second volume is a more sober book than his first. Washington stands forth as a very human man, not a demigod, but as a very great man. Hughes shatters some illusions but no ideals, and I find little in this volume which would bring either shame or rage to the most sensitive patriot. No serious destructive criticism of our fathers is involved in the revelation that the colonies did not unanimously want independence even after they had said that they did, and that the significance of the Declaration of Independence was considerably less than tradition pictures it. But was it, as he says, a capital offense to be a Catholic priest in New York until after the revolution? That will bear looking up.

Fitzpatrick, who writes of Washington's travels in colonial days, was the editor of the diaries and is thoroughly at home in the material which he here utilizes. He presents, by extracts from Washington's letters, journals and expense accounts, a detailed record of his movements—where he breakfasted, dined, danced, surveyed—from his boyhood until the end of his career as a colonial gentleman. It appears that by the time of the revolution he had seen about as much of the colonies, except New England, as any other one man.

The deepest significance of the life of Heine is that it affords a perfect example of the effect of racial and religious ostracism upon a sensitive mind. Heine was a Jew in a more-or-less Christian country. In order to take his degree in law at a German university, he had to submit to Christian baptism. After which he was enough of a Christian to be under suspicion by the Jews, and enough of a Jew to be unacceptable to the Christians. Add to that the fact that he was a political and social radical in an age of reaction, and perhaps his complete lack of adjustment to his social environment is sufficiently explained without assuming that he was from the start temperamentally incompatible with the society in which he lived. For such a man to assume the role of satirist and critic of the existing order, a role for which he was marvelously equipped by the extent and bitterness of his vocabulary and by the unrestraint with which he used it, was to guarantee that he would be in a chronic state of war with most of mankind. Other influences added to his misfortunes—the greed of a crafty and dishonest publisher, the repercussions of his lawless living in youth, an incredibly unsuitable marriage, and the eight years of his complete invalidism preceding his death. That he became the greatest lyric poet of Europe under these conditions was little less than an intellectual miracle, and that, reckless and self-indulgent as he had always been, he struggled with heroic desperation through his years of suffering to earn a living for the wife who systematically abused and neglected him, approximated a moral miracle. Lewis Browne has done a brilliant piece of work in this biography, but it is as a sociological study that it has its chief significance.

Two or three years ago Henshaw Ward wrote a book entitled "Evolution for John Doe." He is a master in putting scientific material into intelligible English. His life of Darwin, less conspicuously popular than the former book, not only tells the story of the great naturalist's life, but traces in some detail the development of the idea of evolution. An interesting item is the evidence that Darwin had no apprehension that his theories would arouse the indignation of the theologians but did dread the ridicule of scientists. He certainly did not set out to "destroy heaven and make a laughing stock of hell"—as has been widely advertised in connection with another life of Darwin—and as a matter of fact such a statement seems to me much more absurd than hell. For the reader who wishes to understand Darwin's scientific, as well as his personal, significance, this biography by Henshaw Ward will be found to be more satisfactory than other recent ones.

To most middle-aged readers Frances Hodgson Burnett

means "Little Lord Fauntleroy." The author of this biography is her son who furnished the model for that model child. It must require some courage for him to admit it now, but it is nothing against him. Mrs. Burnett was the kind of person who believed in fairies, but would rather be than see one; the most unrealistic person imaginable. Her technique was to imagine things as nice as she could, make them that way if possible, and describe them that way anyhow. She was just the kind of person who would write "Little Lord Fauntleroy," whose own parents were always "dear papa" and "dear mamma," and whose children actually would call her "dearest." That she was one of fortune's favorites was proved by the fact that her first two stories, written after the English girl had moved to Tennessee, were accepted and paid for. One is rather surprised at the record, supported by convincing evidence, of the important place which she occupied in the literary world in the '80s and '90s, and at the quiet and genteel way in which one so romantic sloughed off her husband after twenty-four years of married life. In this biography her son has done a difficult task delicately and modestly.

Another "romantick lady," but of very different nature, was Isadora Duncan. Someone remarked upon seeing the advertisement of her life that if she told the whole truth it would be a sensational book. She does; it is. It is an ellipse whose two foci are Art and Love. Her art was genuine and her devotion to it was sincere. She virtually created the modern art of esthetic dancing. For most of her followers it is mere meaningless imitation. For her it was a genuine creation. She loved not wisely but too (many) well. Starting with a prejudice against marriage, which became a settled conviction, she became an explicit defender and a frank practitioner of free love. If "social experimentation" even in this field is worth anything, her case is instructive. She had every advantage that anyone could have to give her experiments a fair chance of success—brains, beauty, genius. Near the end of the record she says: "I have had many love affairs, and they all turned out badly."

General Greely, now in his eighty-third year, writes the story of his career of varied public services which began when he entered the civil war at eighteen. For many of us his name suggests Arctic exploration and the weather bureau. The scenes in his story include army life in Utah in the late '60s, the Greely Arctic expedition of 1881-84 which reached the then farthest north, the reorganization of the signal corps in the army and the weather service, and participation in the wars in Cuba and the Philippines, and it includes reminiscences of Presidents, diplomats and explorers.

I do not approve of heroizing brigands, and when the so-called "Saga of Billy the Kid" appeared a year or two ago I did not read it, in spite of my interest in the subject. But Pat Garrett's book, now reprinted from the 1882 edition and edited by Maurice G. Fulton, is no saga. Garrett was the sheriff who killed this noted bandit, but this is more than a tale of crime. It is a piece of authentic and important frontier history. It involves the "Lincoln county cattle war," the echoes of which were still rumbling in southern New Mexico when I lived there, and I knew a good many of the men who appear among the dramatis personae of this tragedy. That was the wildest part of the wild west at its wildest time. Gen. Lew Wallace was then governor of New Mexico and was writing "Ben Hur" in the old Adobe Palace in Santa Fe. He exchanged letters with the Kid, two of which are here reproduced in facsimile. The remarkable thing is that the outlaw, who never went to school after he committed the first of his twenty murders at the age of twelve, and not much before, wrote nearly as good a letter as the author of "Ben Hur." On the first page of each letter the orthographical honors are even—one misspelled word apiece.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Salvation for Today

EDITOR THE CHRISTIAN CENTURY:

SIR: May I offer a criticism of Dr. Jones' article in your issue of February 9? It seems to me to be quite too individualistic—the half has not been told. Is there no need for salvation of the social environment? Could the individual, however harmonious within, live a "harmonious life" in the midst of a radically hostile environment—hell, for instance? The real truth of the matter is, that the gospel of salvation which the church has to offer today is—as it was originally and shall be eternally, because necessarily so in the nature of the case—the specific good news that "the kingdom of heaven is at hand." That is to say, it is essentially a gospel of social salvation. As such it includes the salvation of the individual. For it obviously implies these three things: 1. Proclamation of the kingdom as at hand. This is preaching proper—"heralding" the gospel. 2. Explanation of the nature of the kingdom and of its being at hand—to give meaning to proclamation. 3. Exhortation to repentance—to give effect to both proclamation and explanation. And what is this repentance but the salvation of the individual? "But," says the individualistic gospel, "save individuals and they will save society." Yes—if they know the proper plan of the temple and each his proper place therein! That is to say, if they have the inspiration and guidance of the social gospel—with its explanation.

Bad Axe, Mich.

C. C. KEMP.

A Living Prophet

EDITOR THE CHRISTIAN CENTURY:

SIR: There is practically always something in The Christian Century to rejoice the heart of the reader. But nothing has given me a greater thrill from its pages recently than Dr. Steiner's splendidly prophetic pessimism in his revelation of what the war did to his mind. It is more than the raving of a disillusioned iconoclast; certainly not, as he himself suggests, the ravings of a shell-shocked brain. There are the tears of one who wept over Jerusalem mingled in it, and the sublime faith of the prophet that though church and state and many another time-honored institution may pass in the process, the truth and the spirit which gave them birth will prevail and find for themselves new vehicles in the building of the kingdom of God. Again I say, Rejoice. Though we have stoned our prophets, they are not all dead.

Chicago.

KARL BORDERS.

Ministerial Joys

EDITOR THE CHRISTIAN CENTURY:

SIR: With reference to your editorial under date of February 9, may I say that if I had found in my ministry that its joys were those enumerated by Bishop Darlington, I would quit the ministry. I am sure he has found others, of a different nature, but just because I happen to be a bishop in the Episcopal church, and some folks may run away with the idea that Bishop Darlington is speaking for his brethren in the episcopate of this church, may I utter my protest at such twaddle.

His first four joys may pass muster, but even these do not appeal to me as virile joys. Of course the ministry is mentally stimulating, if a man works. It is physically attractive, not because it gives a man exercise, but because it demands "red blood," and produces a muscular Christianity. It is spiritually helpful, if he does not professionalize his office, and then there isn't much spirit left in it. It certainly ought to be a prayerful life, but no more for the clergyman than for laymen.

It has been my experience that *not one* of the other nine joys he refers to has ever occurred to me as one of the real joys of the ministry. In the first place the only independence I have enjoyed in my almost twenty years in the Christian ministry, is

the sort that rouses me out early in the morning, and at all hours of the night, to answer calls for help. I have always had a schedule for study, pastoral calls, etc., but have not been able to keep it for nineteen years.

It is honored out of all proportion to all other worthy callings, and we have been known to take advantage of that fact. Instead of this bringing me joy, it has brought humiliation and embarrassment.

It is fairly well paid, not in dollars and cents, but in contentment of mind, and I would hate to have to confess that the salary side of my ministry had ever brought me any real joy.

Its permanence of tenure, particularly in the office of a bishop, has in many instances brought decadence to a diocese, and that should stimulate in us little satisfaction.

I have never known a clergyman who exercised his right to exemption from war, and even though one be a conscientious objector, there should be no joy in the fact that his men *must* go, and he remain behind with the women and children. That reference to the ten per cent discount on merchandise riles my soul. In my early ministry, perhaps the first year, I did that thing once, and then I saw the insult of it, and even the memory of it brings me everything else but joy.

It is not the case in my family that I am "so favored by the kindly attention of the wealthy . . . that (my) children enter the highest social life," if by that he means the social wealthy class. I thank God that my children are public school children, and that their associates have been chosen for their worth and not their wealth.

I have saved a total of eight hundred dollars in my ministry, and no financial leader has ever suggested that I come in on the "ground floor," because they knew I had nothing to come with, and I think I represent the ministry in this respect perhaps a little better than my friend.

I have never worried over the pension fund, and certainly it has brought me no personal joy. I am happy for those who do and will enjoy its benefactions.

I am glad my friend and colleague in the episcopate ends up by saying that his greatest joy has nothing to do with its financial compensations. It is true in my case at any rate. I would not like to believe that the chief object of my ministry was to make bad men and women good, I would much prefer to make all people good for something.

I have never before in my life answered an editorial in writing, but if the North American Review should want something on the real joys of the Christian ministry, I think I could answer the question in a way which would appeal to our boys and young men, and I must add in closing that the thirteen joys referred to would most certainly not attract me in a thousand years.

Houston, Tex.

CLINTON S. QUIN,

Bishop Coadjutor, Diocese of Texas.

Home Mission Money

EDITOR THE CHRISTIAN CENTURY:

SIR: First, let me thank you for the specially stimulating quality of your number of February 16. It disturbed my schedule by demanding instant reading. One sentence in your editorial, "Sectarian Competition or Cooperative Fellowship," raised the question in my mind as to whether you, or Mr. Eastman before you, have quite visioned the problem aright. You use the words: "Policies, which if carried out by the mission boards, will bring a new day in the history of rural America." But is not that just the problem? The boards, by themselves at least, are helpless to carry out this policy of withdrawing subsidies from competitive enterprises. It is not in the power of the boards nor in my opinion should it be.

In my church at least, the Presbyterian, here in New York though our money goes to the board of national missions and the synod treasury, yet it is understood that the local presbytery

can through its vote call back such monies as are necessary in local mission work. There would be a rebellion if the board tried to be autocratic in this matter and refuse to allow money to be spent as the representatives of the people who give it determine. That the presbytery is thus representative is the crux of the matter. It is elders and ministers of the churches that raise the money that thus order it spent, often, it must be granted, foolishly.

I believe that if it were just a matter of the policy of a little group of board officials, the reform you contend for would come overnight. It is more than that. It is the temper and knowledge and viewpoints of the mass of the leadership. Nor is the cure to be found in further centralization. That is an evil worse than the disease.

Waverly, N. Y.

A. O. CALDWELL.

What Did the Test Prove?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 16, is an article from "Pastor Incognitus" who is evidently greatly disturbed over the ignorance of the Bible among the teachers and pupils of his church school as shown by a test he gave them. The questions are certainly very simple and I concede it is lamentable that for the most part the percentage of correct answers is so low. I fear from experience the same result would be found in many church schools. Yet I must protest against the character of the questions as decisive of real knowledge of the Bible. One might answer all correctly yet be ignorant of the essential things of the Bible; or, he might have a real knowledge of the essential spirit and truths of the Bible and yet fail on some of his answers to these or similar questions.

Personally I think it of little importance as compared with the teaching of the essentials of the gospel whether one holds to Moses as the writer of the ten commandments or to Bethlehem as the place of the birth of Jesus, or not; but, if such questions are to be asked, it is of highest importance to a right understanding of the Bible that the teacher shall not be satisfied with a dogmatic, traditional answer, but demand some general knowledge of the issue involved in the question.

Leicester, Mass.

RODNEY F. JOHNNOT.

Turkey Today

EDITOR THE CHRISTIAN CENTURY:

SIR: Turkey is receiving so much publicity in the papers in America today and so many of the reports are so decidedly misleading that I feel inclined to write from perhaps another angle. I am much interested in the economic, religious and social trends of the new Turkey, having made such surveys in America, and am now trying to do likewise in Turkey. The kind of reports given out by Harry A. Franck are particularly bad and one-sided. A country that has been dominated for years by a sultan whose indifference to public welfare was criminal, who kept his people in bondage to religion and to ignorance, who waged wars for his own satisfaction, who allowed no freedom or progress or deviation from the old—then suddenly to go through a bloodless revolution, turn towards progress, start many new schools, liberate women, stabilize finances, write a constitution, develop natural resources, educate the public; such a country is to be admired. And the progress this old war-ridden country must go through to approach democracy is tremendous. It cannot come in a few years. How can there be democracy when few people read or write? I have no doubt that Mustapha Kemal Pasha is somewhat of a dictator. I do not think any leader of Turkey could be otherwise. The trend is what interests me. And in general it is towards democracy. After all, we are past the day of political monarchy. The day is dawning in the economic realm. I am less interested in the form of Turkey's political democracy and more interested in the way she will avoid economic democracy, particularly since she is a friendly neighbor to Russia.

The Americans are the chief foreign group that have Turkish confidence. Turkey has been fooled often by other nationalities who have seemingly come to help only later to appear in wolf's clothing. This has made the Turks suspicious. I wish they would be more suspicious of the Americans. The missionaries are received kindly here in the interior but, of course, must do no religious propaganda. Even the missionaries may be politically harmless but they may be paving the way for the capitalist. Turkey has not many capitalists yet, but I am afraid she is in for them. Turkey is in such wide flux with so many changes taking place so rapidly that who can tell what kind of a state there may be in the next few years? This nation should be carefully and critically watched.

Adana, Turkey.

PERSIS C. PENNINGROTH.

A Basis for Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Hollister has supplied two sound planks for the platform of any party which wishes to promote right international relationships. Let those individuals and organizations which do not like conditions in the foreign countries stay at home or adjust themselves as best they can and do what they can through friendship to improve conditions.

Winnetka, Ill.

THOMAS A. GOODWIN.

An Invitation

EDITOR THE CHRISTIAN CENTURY:

SIR: For a large number of the people of Christendom, especially those trained in scientific thinking, the great organized Christian churches are failing to supply the needed religious element. Our young men and women are trained in colleges and schools to think in scientific fashion, and the whole trend of our time is scientific. It is evidently impossible for a religion which ignores or opposes this attitude of mind to serve the purposes of all who are given this kind of education. The Christian church, through its official bodies, proposes as essentials the apostles or the Nicene creed, the inerrancy of the Bible, the virgin birth of Jesus, and the verity of the miracle stories of the Old and New Testaments. This article has nothing to say to those who are satisfied with such a faith.

I would call the attention of others to the Society of Friends, commonly called Quakers. It makes no claim to be a church in the sense of being an authoritative body, which can settle questions of doctrine or of historic fact. It is a society of friends, its members owing each other friendliness and claiming no authority over each other. They have no formal common creed, and such unity—of which there is a great deal—as there is among them is due to the fact that reasonable minds working on the same materials are likely to arrive at similar conclusions. However, we demand no unity of opinion, and find both interest and stimulus in our many differences. Most of us agree on the sermon on the mount as presenting the highest ideal for a way of life, and this is not on authority from without but comes as conviction from within. We unite on a common purpose, a human society based on good will and friendliness. There are differences as to details and methods, but not much as to this end. This determines for us the meaning of right and wrong. Right is that which serves our common purpose; wrong is that which hinders or thwarts it. This is the standard by which we undertake to test the organization of society, international policies and indeed all human conduct and institutions. Thus our opposition to war is due to a conviction that it is a hindrance to the creation of the world family, yet we do not exclude those who do not have that conviction. Very many of us feel that our industrial system is on the wrong track, but we have not arrived at any unity as to just what should be done about it. It must be tested and its future determined by its ultimate effect on life and happiness.

It may seem that there has been no mention of God, but this seemingly is due to a failure to understand the meaning of that

much-abused word, at least as Friends understand it. God means to us just that unifying influence which makes men long for a brotherly world; our religion is built on the experience of God as the chief imperative of life. This is not an historical character like Caesar or Alexander, but is that which tends to bind men together in unity. We have never been very particular about names if the meaning is plain. We have called this element of life the seed, the inner light, the in-speaking voice, the Christ within, the word, and by various other phrases; we are willing to have other names. "The power not ourselves that makes for righteousness" sounds all right; the hidden dynamo, the super-self, the world-father, all seem to be proper symbolisms. Of course we do not claim to know whether God is a person as we are persons or not. As we look ourselves over it doesn't seem altogether probable that the power which draws humanity together into the spirit of brotherhood, is just another person like ourselves but greater. I remember that Spencer says, "It is not a question of personality or something less, but of personality or something greater." Whatever God may be and whatever life may mean, we are not insured against loss, suffering, and death. But there is historically and in the present an element of life greater than our normal everyday selves, which enables us to rise above loss and suffering and to face life and death without fear and with manly hearts.

The Society of Friends aims to be a group of people of good will, in alliance for mutual support in making the God-element of life the commanding element. We do not by any means succeed in doing this; but this effort is our religion, and it has nothing to fear from science since it is only by squarely facing what is, that men may hope to accomplish what may be.

Swarthmore College, Pa.

JESSE H. HOLMES.

Another Question of Statistics

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the article by Mr. Kagawa on "Christianity in Japan" with great interest and gratitude. We who know the situation recognize that no one is doing more for the advancement of the kingdom of God in Japan than he. Still there are certain things in the beginning of his article that might lead to misconceptions on the part of the uninformed which, with all apologies to Mr. Kagawa, I should like to point out. It is unpleasant to have to admit the deplorable fact that denominations and denominational rivalries persist in Japan, though that is quite as much the fault of the American churches as of the Japanese. But it is even more unfortunate that the effectiveness of any one of the great church groups that from the earliest beginnings to the present time has held a place of most distinguished influence and leadership, such as is true of the Congregational group of Kumiai churches in Japan, should be called in question.

It may not be known to all that there are two sets of statistics setting forth the work of the Christian movement in Japan, one of them quite recent in its origin, gathered under the auspices of the National Christian council, I believe, and published in Japanese only in the "Christian Year Book," and the other collected by the duly elected statistician of the federation of Christian missions and published in English in "The Christian Movement in Japan." This latter has been continued for many years and has always been most carefully done. On comparison of the two sets of statistics for 1926, however it may be accounted for, we find certain rather large discrepancies. I shall point out only those that have a bearing on the question of the relative strength of the denominations and the comparative number of persons led to baptism by pastors and evangelists in the different denominations, which are the points that Mr. Kagawa discusses, with the implication that the Congregationalists have fallen in the scale from first place to fourth place and that their work has become gradually less effective for the reason that the church was "too rational."

The list is arranged in the order of the number of communicants.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Presbyterian	38,510	2,751	367	7.5	5.5	213	4

Methodist	28,789	2,388	258	9	11	241	3
Congregationalists ..	26,483	2,066	124	15.5		69	1
Episcopalian	20,453	1,567	248	6		216	3
Baptist	6,416	628	146	2.5	7	69	2
Holiness	3,123	890	100	9	6	4	1

(1) Church group.

(2) Total communicants.

(3) Communicants added during the year (instead of adult baptisms, which are not reported).

(4) Number of native pastors and evangelists, excluding women workers.

(5) Communicants added per worker under (4).

(6) Adult baptisms per worker (Mr. Kagawa's figures).

(7) Number of missionaries associated with the group.

(8) Number of missions associated with the group.

These figures will be self-explanatory and inferences may be drawn by anyone when carefully studied.

It should be pointed out further that, with the exception of the Congregationalist and Holiness groups, all of the figures represent the amalgamated interests of several missions and churches, and the Congregationalists lost their place as numerically first only after the amalgamation took place. But, except in so far as the total number of communicants is concerned, even on the numerical basis, which is at best but a poor basis for registering spiritual influence, it will be seen that the Kumiai churches have by no means lost their position of leadership. And that is true in spite of the "too rational" tendency, whatever that may mean, that Mr. Kagawa points out.

Also attention should be called to the fact that during the last few years the Kumiai churches have been placing their main strength on organizing their work so that it should be thoroughly indigenous, independent, and self-supporting, in a way that would help all the churches in the solution of their common problem of administration. Now the group is for the first time thoroughly and satisfactorily organized as regards its relation with the mission, and they are now free to devote themselves to the great program of evangelism that they have in hand. During the past year there has been special emphasis on the Christian propaganda in the great educational institutions associated with the denomination, and the result will doubtless be seen in the next year's statistics. For instance, during the first six weeks of the year more students and teachers were baptized in the three largest schools, Doshisha, Baika, and Kobe college, than in the whole denomination during the year covered by the statistics under review.

Hartford, Conn.

C. BURNELL OLDS,
Missionary, American Board.

These Face the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: Your extract from Bishop Darlington's article on the attractions of the Christian ministry has just been passed around among a group of us here at the seminary, and without exception we are astounded by what the bishop says. Can it be that the thirteen attractions that he points out represent what he considers the highest achievements of his own ministry? We feel that the article is a misfortune for the Episcopal church, which already has enough to answer for to the Master, Christ.

Alexandria, Va.

SOME STUDENTS AT VIRGINIA SEMINARY.

EDITOR THE CHRISTIAN CENTURY:

SIR: Pen cannot record, nor mind frame in thought, the nauseating aversion with which a young man, studying for the ministry of Christ, learns of the thirteen "joys" of that ministry which forty-two years of experience have brought to the bishop of Harrisburg. "Verily, they have their reward!" But how about the people who are to be made "good" by this type of sacrificial selfishness?

The only solace (aside from a sense of humor) lies in the reassuring comment of John Dystant that "it may be that what a bishop says or does is not taken as seriously by the church which has them as by a church which does not have them."

New York City.

BUELL G. GALLAGHER.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Conan Doyle Challenges Edison on Life After Death Question

When Dr. Conan Doyle read Thomas Edison's recently published statement that there is only a 50-50 chance of immortality for man, he took up the cudgel with a forthright declaration that the proved facts indicate a 100 per cent probability. "I could give him offhand," he says, "a hundred cases within my own knowledge which would show that one can safely claim to be a 100 per cent believer in the life to come. If Mr. Edison were really in touch with the evidence he would never have said a thing which will cast a shadow on many a heart and weaken many a spirit."

Death of Dr. Frank M. Goodchild, Baptist Leader

Rev. Frank M. Goodchild, pastor of Central Baptist church, New York, for 28 years and a leader of the fundamentalist group of the Northern Baptist convention, died in New York Feb. 17, at the age of 67. Dr. Goodchild had never fully recovered from a stroke suffered four years ago, which forced his retirement from his pastorate. He had continuously held many positions of responsibility for years, and to his death retained the presidency of the American and Foreign Bible societies. He served as chairman of a committee of the Northern Baptist convention which investigated Baptist educational institutions and reported where modernism was being taught. He radically disagreed with the late Dr. Woelfkin's advocacy of the acceptance into membership in Baptist churches of members of other churches without baptism.

Many Leaders to Spend Easter In Jerusalem

Among the leaders who left New York city Feb. 21 to spend Easter in Jerusalem and to make a tour of the countries bordering on the Mediterranean, were: Dr. W. B. Millar, of New York, leading the party; Rev. S. M. Cavert of New York; Bishop and Mrs. Nicholson of Detroit; Rev. Ernest W. Riggs of Boston; Rev. William P. Schell of Philadelphia; Mrs. Katherine V. Silverthorne of New York, Miss Margaret Crutchfield of Philadelphia and Mrs. William H. Farmer of Montclair, N. J.

Passing of Dr. William Eliot Griffis Mourned

In the death of Dr. William Eliot Griffis at his winter home in Florida on Feb. 5, America loses its best informed man on Japanese conditions. He served as the first foreign adviser of the Japanese government on education, and had spent much time in Japan, though he had been pastor of several important Congregational churches in this country. He wrote many books on Japan and Japanese life. He was 85 years of age at the time of his death.

Dr. Little Indicts Professional Christianity

Making the closing address of the three-day conference of 200 presidents, deans and professors of universities, colleges and preparatory schools held at Princeton, N. J., Feb. 17-19, Pres. Clarence C. Little

of the University of Michigan, drew up a list of nine subjects in which the actions of professed Christians "are at variance" with their beliefs as formulated by the pastors of their churches. He demanded that the bogies of "hypocrisy, obscurantism and skillful dodging of issues" be

thrown into the limbo of discredited things. The first of Dr. Little's "bill of questions" was the subject of death: Christians keep people alive who are suffering from incurable diseases, although they believe in a "happy immortality." On the subject of birth, he challenged the "social

British Table Talk

London, February 7.

THERE is no great distance between the hall where the church assembly meets, and the home of parliament. Cross a quiet street, or pass through some ancient close, and you have come from the assembly of the church to the abode of the powers temporal.

Both assemblies will be in full session this week. Yesterday the church assembly met; today with the customary ceremonial the king opens parliament. The guns are sounding as I write. But what will pass between these two assemblies? What shape will the new prayer book have taken before it is carried across those quiet ways? Upon that will depend some other decisions of moment. What is to be the future relation between church and state? Is the Church of England still to hold together within one spiritual society catholic and reformed? At present it must be recorded, that there is deep gloom in the minds of churchmen. On the one hand some are crying, "Drop perpetual reservation out of the book, and all will be well." On the other hand the catholics within the Church of England declare that they only consented to the revision which was rejected, as a compromise, and they will not accept less. Others plead for delay. But after the rejection of the plans of the church by the house of commons, it is felt that postponement will be taken as an acceptance by the church of the authority of the commons in things spiritual. The bishop of Ipswich and Canon Guy Rogers, men of weight, announced yesterday that they were not prepared any longer to support a book which allowed perpetual reservation. To the charge that they had allowed the action of parliament to alter their vote, they made their replies, and the opening debate seemed to turn upon the power which the state can claim in the spiritual realm.

Archbishop a Quarter Of a Century

The one bright moment in the church assembly of yesterday came when honor was paid to the archbishop of Canterbury. In that same room 25 years ago he made his first appearance as archbishop. On April 7 he will be 80 years of age, and on Nov. 12 he will celebrate his golden wedding. Dr. Davidson, like his brother of York, is a Scot, the son of a minister of the Scots' Kirk. It was at one time customary to dwell upon his diplomatic gifts and his astuteness, but most observers today know that it is at least as fitting to speak of his quiet faith and his undoubted courage. During the famous general strike

he took a line which exposed him to great unpopularity in the circles of the mighty. I imagine if any of us could read his correspondence, we should see what strength of character and what courage has been needed by him to take the course which he has taken in many critical moments. The archbishop is hard to classify. It would be impossible to find a churchman with a greater capacity for understanding all phases of churchmanship; he is neither high nor low, but he seems to understand both. It is more important to know that in Randall Cantuar this country has had an ecclesiastic, gifted with all the necessary skill of the diplomatist, but at the same time a man who has walked humbly with God.

* * *

And So Forth

An anonymous donor has given £500,000 to the government to be accumulated at compound interest in order to reduce at some future time the national debt. This should be a million in fourteen years; if this is left till 2029 A. D., an unlikely event, it would amount to £64,000,000—always provided the interest is at 5 per cent! . . . The chancellor of the exchequer has definitely quenched any hopes of a reduction of the income-tax; he looks rather to the lightening of local taxation to give relief to industry. In this he agrees with the report, prepared by the liberal party, and published last week upon things industrial. . . . The first days of the Simon commission in India have not been without their anxieties and discouragements. Much will depend upon the wisdom of Sir John Simon; happily he is a man of excellent temper, as well as of courage. . . . The two Liberal papers, the Daily News and the Westminster Gazette have been amalgamated. This means, I believe, that the stronger, the Daily News, has absorbed the other, and virtually the Westminster is no more.

* * *

America and Britain

Mr. Wickham Steed, who is well-known in America, has been speaking serious words upon the "reciprocal ignorance" of Great Britain and America. He begs of us not to use phrases which speak of "blood thicker than water," when we are thinking of the United States. Till we realize that it is as necessary and even more necessary to study America as a foreign power than it is to study France or Germany, we shall not be in a position to enter into right relationships with it. He would have a notice in New York harbor to warn Britons that they were foreigners, and at Liverpool or Southampton

(Continued on page 281)

IS CHRISTIANITY A WORLD RELIGION?

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SOME COMMENTS

"In this day when Christian missions are under such severe attacks, it was an exceedingly fine idea to conceive of gathering together this testimony from the lips of nationals who themselves have become Christians. I have read these books with vivid interest and can conceive of no apologetics for the better aspects of the Christian missionary movement more poignant and telling than these books are. They should be widely read and I most cordially comment them."—*Harry Emerson Fosdick.*

"It is altogether the best piece of work of the kind I have ever seen. The books answer just the kind of questions that are constantly coming up,—often to the great embarrassment of those interested in missionary effort. The reading of the books leaves me with a feeling of deep seriousness,—and yet with a larger measure of hopefulness than I have had for a long time."—*Bishop Francis J. McConnell.*

"Most attractive in format and appearance, they are most informing and searching in content. If instead of simply exhorting to goodwill and brotherhood, we would really try to *understand* other peoples and other races, the brotherhood might take care of itself. These little books are adventures in understanding, for which I predict large success."—*W. H. P. Faunce.*

"The quality of thought, insight and idealism of these nationals is revealing and astonishing. The calibre of the men who have expressed themselves is remarkable. Their convictions are strong. Their expressions are independent and forceful. Their analysis is keen. There is food for thought here for Christian and non-Christian. They make a unique and much needed contribution to the literature of missions."—*Boston Transcript.*

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system which spawns thousands upon thousands of unwanted children" in the cities. On law, Dr. Little had a good deal to say, indicating that the modern enforcement of law is "wrapped up in hypocrisy and cant," hitting especially the 18th amendment. He also rapped the modern "Christian" worship of wealth, the support in politics of parties that condone bad faith and dishonesty, and the "me first" attitude in international affairs on the part of the older generations. Fin-

ally he demanded common sense in a proper adjustment of the marriage and divorce questions, and closed with some strong words for the spirit in the churches that expresses itself in the phrase, "You must think as I think."

Dr. Cadman Dedicates Brooklyn Y. Building

The new \$1,500,000 central branch building of the Y. W. C. A., Brooklyn, was dedicated by Dr. S. Parkes Cadman

Special Correspondence from Nashville

Nashville, February 18.

FIFTY YEARS AGO the woman's missionary work of the Methodist Episcopal church, south, was formally organized. First a board of foreign missions was constituted; later one of parsonages and home missions. In

Women Hold 1910 both were consolidated with the general A Jubilee board of missions of the

church, a body dating from the year 1819. Since this consolidation it has been a board of both foreign and domestic missions, including in its membership women as well as men, laymen and ministers. Roughly the proportion is about one-third of each, in a membership of approximately sixty. The ex-officio membership of all the bishops of the church gives, however, a considerable preponderance of clerical members. In addition to membership on the board, the women have a larger body of their own known as the missionary council. It is deliberative and advisory, but not organized as a corporation. Its decisions and wishes are, however, usually respected by the board, so that it remains in virtual control of the woman's work. This year it is to meet in Nashville, March 14-21, and the occasion will be made a special celebration of the beginning of woman's work.

The Belle Harris Bennett Memorial

Miss Belle Bennett, a daughter of the aristocratic blue grass region of Kentucky and of colonial and revolutionary stock on both sides of her family, was president of the missionary council mentioned in the above paragraph from its organization in 1910 till her death in 1922. She was a woman of uncommon personal charm and an executive and leader of exceptional ability. Her first distinctive achievement was the creation of a school for the special training of missionary workers. After a good many years of successful operation in Kansas City, this institution was removed a few years ago to Nashville, where as the Scarritt college of missions its program has been broadened, making it essentially a graduate school for Christian workers. Among the buildings provided for it here, the principal unit is the Belle Bennett Memorial. More than half a million of dollars were gathered by the women and expended on this noble edifice. It is in stone and of the gothic collegiate type, suggestive of the best examples found in the university architecture of England. No more handsome and classic pile is to be seen in this city, and rarely, perhaps will its equal be found elsewhere in the United States. Its dedication will

feature the jubilee exercises. It has been put up free of debt and furnished in a simple but uncommonly beautiful and effective manner. Rising near the junction of the campuses of Vanderbilt university and the George Peabody college for teachers, its beauty, especially that of the noble stone tower, is sure to hold the eye of every passer.

The Old Order Changes

Now that I have got going on buildings, I may as well add a word concerning those of Vanderbilt university. In connection with a recent increase in the equipment of the college of arts and science three new edifices are going up. One is for biology, one for physics, and the third for the departments of liberal arts. They almost surround and quite overtop a diminutive and ugly old building near the center of the campus called "Science hall." It was already flanked by a large and modern chemistry building, erected several years ago. This group of three large edifices, for chemistry, physics, biology, as over against one little one for all science, marks the shift in emphasis during the past fifty years. In the seventies one small building was thought sufficient for all the sciences.

A New Pastor Comes To Nashville

Dr. Howard I. Kerr, after some years of effective service in northern states, both east and west, as pastor and denominational secretary, has recently been installed as pastor of the Hillsboro Presbyterian church, U. S. A., in Nashville. This is a vigorous but small congregation in the midst of the college communities of the west side. Dr. Kerr is fitting into the environment as to the manner born. Made up in this latitude chiefly of the former Cumberland Presbyterians who were weary of disunion, congregations of this denomination, including the one to which Dr. Kerr has been called, have had to struggle to hold their own. Many of the Cumberlands held back. The courts of Tennessee gave them the property. The gesture toward union has had also to face the obstacle of extreme reluctance on the part of the Southern Presbyterians. The congregations and their presbyteries and general assembly of that church are standing pat on doctrine, as against what seems to them a tendency to depart from the older Calvinism on the part of the northern branch. Efforts at union sometimes result, it would seem, also in disunion.

GEORGE B. WINTON.

Feb. 20. In design the 11-story structure is a modern adaptation of Georgian colonial architecture.

Dr. Holmes Picks Ten Greatest Americans

Here are the ten greatest Americans, according to Dr. John Haynes Holmes, of Community church, New York: Lincoln, Emerson, Thoreau, William Lloyd Garrison, Theodore Parker, Robert E. Lee, Walt Whitman, Mark Twain, Charles W. Eliot and Eugene V. Debs. This list was presented in a recent address from Dr. Holmes's pulpit.

Conference to Study International Relations

A conference on the study and teaching of international relations will be held in the Congress hotel, Chicago, Mar. 10, under the auspices of the League of woman voters and the Association for peace education. Prof. Pitman Potter, of the University of Wisconsin, will be one of the speakers.

Louisville Church Finds Successor to E. L. Powell

Rev. Homer W. Carpenter has accepted the call of First Christian church, Louisville, Ky., to succeed Dr. E. L. Powell, who served this church for 40 years, and who now becomes pastor emeritus. The new Louisville pastor comes from First Christian church, Chattanooga, Tenn.

Methodists Lag in Mission Forces

The Methodist board of foreign missions has 321 fewer missionaries at work than there were in 1923. Of the 1,002 now on the list of the board, 114 are cut off the appropriations, serving charges, teaching schools, and supporting themselves in various ways here till funds can be found for their return.

Bishop Burleson's Wife Dies

Helen E. Burleson, wife of the Episcopal bishop of South Dakota, died suddenly Feb. 6, in Yankton, S. D. She had been in ill-health for several years.

Minister Is Honored for Service to Philadelphia

Rev. W. Herbert Burk, rector of Washington Memorial chapel, Valley Forge, Pa., has been awarded the \$10,000 Bok prize for the outstanding service of the past year to the city of Philadelphia. This was in recognition of the single-handed fashion in which Dr. Burk projected and completed the Washington Memorial chapel. According to reports, Dr. Burk will divide his prize equally between Memorial chapel and the Valley Forge historical society.

Richmond, Va. Features Comity Dinner

At a "goodwill dinner" held in Richmond, Va., two weeks ago 150 Jews and a like number of Catholics and protestants asked that prejudice be swept away in today's life and thinking. The dinner was planned and promoted by a self-appointed committee of six ministers, representing the three groups. The speakers of the occasion were Dr. Peter Ainslie, of Baltimore, who sponsored the "good will dinner" held in his city last

December; Rabbi Mendoza of Norfolk, Va. and U. S. Senator Ransdell of Louisiana. Governor Harry F. Byrd presided, and in the course of the program suggested that all cities of Virginia plan similar fellowship dinners. The Richmond press gave loyal backing to this recent "adventure in brotherhood."

New York Y Makes Greatest Advance in History

In 1927 the New York city Y had a total attendance at all of its activities of over 7

million, with the greatest advance in its history, reports Cleveland E. Dodge, its president, recently reelected.

Religious Education Council Moves for Scientific Temperance Education

Incorporation of scientific temperance education in all Sunday school literature was recommended in a memorial to the International council of religious education at its annual meeting in Chicago ten days ago. The resolution was presented by a special committee on "a method of

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procedure for education in temperance, prohibition, law observance, world peace, social hygiene and kindred subjects." The council unanimously adopted the memorial

and they will ask the 39 denominations represented to carry out this aggressive program. That the government's naval program be "reduced to the lowest possi-

Special Correspondence from Pittsburgh

Pittsburgh, February 9.

TWO WEEKS AGO I drove all day out into the country and back for a funeral. We came to a country church where neighbors of the deceased waited and where the pastor had arranged the service.

He is Carl E. Chapman, who looks after four rural churches. I asked him to write a statement of his problems for readers of The Christian Century, and it follows verbatim: "There are ministers in rural parishes not a great distance from Pittsburgh who serve as many as seven, or more, churches. These men, and others who do not have so many, learn from experience what are the important problems affecting rural churches. Local problems vary a great deal, because of the variation in type and condition of the many factors involved. A partial list of such factors includes: distance to church and availability of conveyance, if needed; condition of roads, weekday and Sunday employment; proximity to city life and influences; nature and number of population; convenience of service hour; musical leadership; church building and equipment; spiritual leadership; religious zeal. In each rural parish there must come an influence so strong as to overcome, so far as possible, every disadvantage. This influence must be that of a pastor with a personality aflame with the passion to win the friendship and loyalty of the people for Christ. Lack of preparation, cold formality and intellectuality will not meet the need. An enlightened, well-trained ministry that sees in every group of people, whether few or many, an opportunity to inspire higher ideals, arouse zeal, train leaders and clarify their understanding of what the gospel means, is, therefore, the most vital need of the rural church."

Work of the Non-Resident Pastor

"It will accomplish little," Mr. Chapman continues, "to regret the non-resident pastor situation. What is obviously inevitable should be counteracted in some other way than to urge weak churches to do the impossible. Since the coming of a non-resident pastor into a rural community to make calls, or hold services, is an event in the lives of the people, it should be made a most impressionable one by having him well prepared and well qualified to make a deep and permanent impression. Because a small and remote rural church can pay \$400, more or less, toward a pastor's salary should not necessarily mean that such a church can always have a Sunday service. Times and conditions have changed. There is much Sunday employment. Small churches could very often have as a regular thing a service of worship on a week day or night. By larger grouping of churches to make possible living salaries for ministers, the quality of the ministry

can be improved. Another vital problem that affects a great many rural parishes is that of competing churches. There is a solution for this problem which will require the co-operation of many denominations and time for the application of the remedy, but which will conserve all church interests and greatly advance the interests of the kingdom. Denominational leaders can make surveys to determine the exact situation; educate the people involved over several years concerning the possible outcome; fix standards for the purpose of making adjustments; balance denominationally the assets and liabilities of each; outline the course of procedure to cover an extended period of twenty-five years."

Liberal Preaching Mission

Last year three churches in our city united in a three weeks' preaching mission, in which the evangelistic note was warmly set forth in liberal language and spirit. The mission was largely attended and closed on Good Friday night with a great union communion service held in our auditorium and attended by nearly 1,500 people. Dr. Carl Wallace Petty of the First Baptist church threw his powerful personality into the campaign. I have asked Dr. Albert E. Day, pastor of the Christ Methodist church, to state his impressions of that mission. Dr. Day's word follows: "The preaching mission nailed the theses of liberal Christianity upon the doors of this stronghold of economic and theological conservatism. Mooted questions in theology were discussed without equivocation. Searching application of the Christian ethic to every human activity were fearlessly made. The religious atmosphere was clarified. By their oft repeated testimonies of appreciation, new courage was given to those who believe that freedom and power can come only through the truth. Many discovered to their surprise that Christian liberalism is a passion as well as a proclamation. A new spirit of fraternity was born within the membership of the cooperating churches." Dr. Petty also has said: "The preaching mission held by East End church, Christ Methodist church, and the First Baptist church during the Lenten season of 1927 was fruitful in many ways. Without argumentation and debate, the ministers of these churches had an opportunity of presenting to large congregations the constructive interpretation of liberal Christianity. The attendance upon these preaching services indicated the marked interest of the community in such a presentation. It is the kind of an enterprise that is worthy of perpetuation in our city. The direct results were many and the indirect results, of course, were far reaching." We are preparing now for another pre-Easter mission on similar lines. This year we shall stress the evangelistic note even stronger.

JOHN RAY EWERS.

ble minimum" was the keynote of a petition to President Coolidge voted at the recent meetings by representatives of the young people's organizations of the 39 denominations, who met as a section of the International council.

Springfield, Mass. Churches Join Anti-Navy Protest

The protestant ministers association of Springfield, Mass., in regular monthly session, recently went on record as "most earnestly and vigorously opposed to the gigantic program for naval construction, which is to come before congress," believing that "this proposed program is definitely competitive and a 'race in armaments' which President Coolidge has warned us time and again to avoid." The Springfield leaders say also that this program is "provocative," "is a denial of our national will to world disarmament and peace," "is not in accord with those principles and motives which are known and honored as Christian." And the petition closes with an appeal "for the outlawing of war and the furtherance of peace by arbitration."

Religious Emphasis Week in Cincinnati a Success

Over 100 meetings were held during "religious emphasis week" which was featured by the federation of churches of Cincinnati Feb. 12-19. From outside Cincinnati 25 speakers were brought in, emphasizing the evangelistic, social, industrial and international program of Christianity. Among these speakers were: Mr. Sherwood Eddy; secretaries Tippy, Myers

and Moore of the federal council; Rev. George Buttrick, Rev. Nicholas Van Der Pyl, Rev. Justin Wroe Nixon, Bishop Leete and Dr. Alva W. Taylor.

Canton, O., Minister Comes to Chicago

Rev. Alfred L. Wilson has resigned from the pastorate of First Presbyterian church, Canton, O., to accept the leadership of Kenwood Interdenominational church, Chicago. He will begin his new work about March 15. During the seven years of his pastorate in Canton, Dr. Wilson has seen a thousand new members added to the congregation.

Methodist Men's Work Placed Under Commission

At the recent meeting of the board of education of the Methodist church held in Chicago, it was voted to place the expanding men's movement of Methodism under a commission of 30 men, most of whom are laymen. Fifteen members were chosen from the board of education itself, the other 15 from the church at large. Among the members on the commission are Hon. Frank B. Willis, George W. Dixon, Edgar T. Welch, Branch Rickey, Luren D. Dickinson and Frank H. Ryder.

Palestine Has Weekly Air Service

A weekly air service to Palestine and Transjordan has been established by the Cook agency, with tourist airplanes leaving Cairo every Saturday.

Religious Education Association Meets in Philadelphia

The annual convention of the National Religious Education association will meet in Philadelphia March 6-9, and will consider the subject, "Education in Religion in an Age of Science." Among the speakers scheduled are Professors J. H. Leuba, William Adams Brown, F. S. C. Northrop, D. W. Morehouse, Gerald Birney Smith,

BRITISH TABLE TALK

(Continued from page 288)

ton to the effect that the Americans were foreigners. It has been hard for Britons to grasp the fact that America has definitely adopted the policy of isolation from the affairs of the European states. We shall come to a truer understanding, and a friendship firmly founded, when we stop talking of "hands over the seas," and settle down to study each other's point of view. If this is a true admonition for our people, a similar one is probably not unneeded in America. It might be made easier by the press for us to think together the various pieces of news which come across the Atlantic. On every side people declare that they are puzzled when they try to understand the relation between the fine utterances and messages of Mr. Kellogg, which have awakened a deeply sympathetic response, and the plans for a vast naval armament to be provided with the utmost dispatch. There is an answer; but the busy man, who has little time to piece things together, finds it hard to discover. What is needed, if the old bad days of diplomacy are to be ended, is the utmost frankness and sympathy; and here, once more, the future lies more with the press than with the parliaments.

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Dr. Copeland Smith Is Now with Chicago Tribune Radio Station

Rev. Copeland Smith, pastor at Grace Methodist church, Chicago, and who has won wide approval for his radio feature, "the clinic for disturbed minds," is now

with WGN, the Chicago Tribune radio station. He is answering questions from that station at 4 p. m. on Sundays, and in addition is writing a column of answers for each Sunday edition of the Tribune. Dr. Smith's Sunday morning sermons continue to be broadcast through station WCFL.

Sherwood Eddy in Chicago

Mr. Sherwood Eddy is now in Chicago—Feb. 26-March 2—making addresses under the auspices of the speakers' bureau of the Chicago forum council. He addressed the Chicago forum Feb. 26 on "The New Social Order" and the Uptown forum on "The Common Ground of Catholic, Jew and Protestant."

Clarence Darrow Goes After the Lord's Day Alliance

That the activities of the Lord's Day alliance in trying to make it a crime to work or play on Sunday have more to do with the pocketbooks of its members than with the spiritual life of the people whom it proposes to protect and educate, is charged by Clarence Darrow in an article in the March issue of "Plain Talk Magazine." Commenting on the law in New York state legalizing baseball games and moving picture shows on Sunday after two o'clock, the veteran lawyer says: "Why after two o'clock? The answer is perfectly plain: It is possible that some one might be forced into church in the morning if there were nowhere else to go. Were the hours after two o'clock any less sacred in the laws of Moses and the prophets than

the hours before two o'clock? Or was the legislature induced to pass this law simply to give the minister a privilege that it grants to no one else? The Lord's Day alliance is 'now leading a country-wide movement for the enactment of a Sunday rest law for the District of Columbia. Washington needs and must have a Sunday rest law.' It informs us that the 'day must be kept above the dollar, Christ above commercialism on the Lord's day, the parson must have the right of way over the pocketbook on our American Sunday.' No one but a parson has the right to charge for his performance on Sunday."

Dr. Allen Stockdale Lectures at DePauw

Rev. Allen A. Stockdale, of First Congregational church, Toledo, delivered a series of lectures at DePauw university in mid-February, under the provision of the Simpson foundation. He used as his general theme, "The Life to Know."

Oberlin Discusses Linking Seminary with Churches

In the office of President Wilkins, of Oberlin, assembled, Feb. 3, a group of 17 men to consider "the needs of the modern man, the responsibilities of the modern minister, and the inner resources which the minister must have in order to meet those needs for whose satisfaction he is responsible." Eight were ministers, eight being connected with the staff of Oberlin graduate school of theology. At the head of the table sat President Wilkins. Back of this conference lay the feeling, on the part of the faculty of the school of theol-

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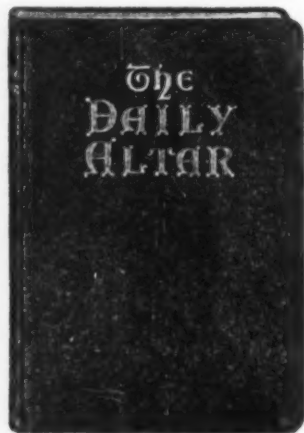
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ogy, that the present crisis confronting the protestant churches demands not merely a readjustment of the existing theological curriculum, but a complete rethinking of the whole problem of theological education, from the ground up. Although it is too early to predict the exact nature of the curriculum which will emerge from the conference, it is stated by Prof. W. M. Horton, professor of systematic theology at Oberlin, that without doubt "unusual emphasis will be given the importance of developing the personality of the minister."

Union Theological Joins the Protest Against Navy Increase

A petition signed by 169 students and faculty members of Union theological seminary protesting against the navy increase bill has just been sent to the President, certain senators and the press. The petition urges "that the influence of our government continue to be thrown on the side of naval reduction by international agreement and be exerted helpfully in favor of treaties that shall offer hope of ultimate security for all peoples through cooperation and organized good will, not force."

Harper's Religious Book Man Dies

Walter S. Lewis, for ten years manager of the book publication department of the Presbyterian board of publication, and for the past year at the head of the religious book department of Harper & Brothers, died of heart failure while on his way from his home in Newark, N. Y. to his New York office, on Feb. 6. Mr.

Lewis was well known throughout the book trade as an organizer of religious book movements and for his connection with the American Booksellers association of which he was secretary from 1911 to 1914 and since then first vice-president. He was one of the first members to be elected to honorary fellowship in this organization in 1922.

Episcopal Leaders Vote Dry Law a Failure

The board of directors of the church temperance society of the Episcopal church reports that 1304 Episcopal rectors in all parts of the country have voted prohibition a failure in their communities, with 501 giving a favorable verdict for the law's success; 1304 leaders favor modification of the Volstead act, as against 673 opposed. On the question of appeal 953 are for, 984 against this radical step. The board of directors goes on record as strongly against prohibition, and urges a return to the principle of voluntary temperance by moral education.

Professor Weigle Succeeds Dean Brown at Yale

Prof. Luther A. Weigle, a member of Yale divinity faculty since 1916 and at present Sterling professor of religious education, has just been appointed to succeed Dean Charles R. Brown, whose resignation as head of the divinity school becomes effective at the end of the present academic year. Professor Weigle was ordained in the Lutheran ministry in 1902. Following a year's pastorate, he taught psychology and philosophy at Yale. He

received the Ph.D. degree from Yale in 1905. Carleton college conferred the honorary degree of D. D. upon him in 1916, and in the following year he received a similar honor from Gettysburg college. The honorary degree of Litt.D. was conferred upon him in 1925 by Muhlenberg college. In 1916 Professor Weigle became Horace Bushnell professor of Christian nurture at Yale, and in 1924 he was appointed Sterling professor. Among Professor Weigle's books are "The Pupil and the Teacher," "Talks to Sunday School Teachers," "Training in the Devotional Life" and "Training Children in the Christian Family." Professor Weigle is a member of the American Philosophical association, the American Psychological association, the Religious Education association, and Phi Beta Kappa. He is also a member of the International Sunday School lesson committee, is a director of the Congregational Education society, and is chairman of the joint advisory committee for Sunday school lessons in foreign lands. He is a member of the executive committee of the International Council of Religious Education, and has been chairman of the commission on Christian education of the federal council since 1924.

Dr. Lew Pictures China As Future Great Nation

Dr. Timothy T. Lew, professor of the University of Peking now in this country, gave one of the addresses at the Sunday evening club, Chicago, Feb. 20, and pictured China's future in these glowing terms: "The dominating nation of the fu-

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ture must have three essentials—land, resources and man power. There are only three nations in the world today that have these requirements—the United States,

Russia and China. China is at the crossroads today, and the way she goes will have an influence on the whole world. She must decide whether to accept Amer-

God and the Groceryman in Marlboro, N. H.

WHEN God really gets under the skin of the groceryman things begin to happen in the life of the church where the groceryman happens to seek his spiritual comfort and stimulus. Some of us cannot agree with all of the conclusions of Harold Bell Wright, but we will be inclined to go slowly in radical disagreement on this point; that a Baptist banker and a Presbyterian grocer and a Methodist real estate man and a Universalist automobile man, who play golf together and marry their sons and daughters to each other and sing "For he's a jolly good fellow" at each other at the luncheons of the Rah! Rah! association, should not find it very difficult to worship together at the same shrine, particularly when separately they cannot support an adequately appointed place of worship.

In some such terms, nearly a year ago, a little group of people began to think. The group numbered among its members a Universalist philanthropist, a Methodist mail man, a Congregationalist grocer and others from various walks of life, who made up the substantial membership of the three named denominational groups of a little town of 1,500 inhabitants, Marlboro, N. H., which has a protestant population adequate to support one well organized and active church. These sincere Christians faced the problem which is the burden on every thoughtful Christian's heart. The people were drifting away from the churches. Only a few attended regularly the stated services.

CHURCH FEDERATION SOUGHT

The idea of federation began to take root in the minds of the people, and resulted in congregational meetings which separately elected each a committee of three to form a joint committee of nine to discuss and devise ways and means of bringing the churches together. The sessions of this committee were more or less turbulent, and the committee dissolved without action. Still, far-seeing men and women believed in the project, and they asked the churches to meet again and appoint a new committee, this time of five each. This was done, and the new joint committee of 15, profiting by the mistakes of the former one, went to work on a broad basis on which they could get together. Articles of agreement were drawn up and submitted to congregational meetings and overwhelmingly adopted.

The chief difficulty which federation faced in Marlboro was the question of the length of time that services should be held in the various churches. The representatives of the largest of the three thought their auditorium should be used six months of the year, dividing the rest of the time equally between the other two. This raised a storm of protest. The second committee wisely voted to divide the time equally among the three churches. Curiously enough no theological difficulty has caused a ripple on the surface of federation in Marlboro. The pulpit has been

untrammelled. The difficulties which arose were over practical matters of organization, and it is very interesting to note how these have settled themselves.

QUESTIONS SETTLE THEMSELVES

The question of place of worship has settled itself because federation is such a success that the auditorium of the Congregational church is the only one adequate for their needs. The pastor occupies the Universalist manse and has his study in the Methodist building. Ways have been found for using the various buildings for the purposes to which they are best adapted and all seems to be moving serenely.

Who shall be our minister? The three state secretaries of the federating constituencies were each asked to nominate a man who might be investigated by the pulpit committee. They wisely united on one man, the Rev. Herbert J. Foote, a Methodist, who for seven years had been serving a federated congregation in Lincoln, N. H. Mr. Foote was given a unanimous call which he accepted and when the writer visited the old home town late in June he was invited to a reception that was being given to the newly called pastor.

Mr. Foote began, immediately upon his arrival, to organize the church. First the three church schools were federated, the teachers and officers being selected purely upon the basis of ability and with no thought to denominational lines. Then the young people's organizations were united into one, dropping the historic names of all and calling the society the "Union Young People's Society." The old "pledges" were left behind and the pastor was asked to write a new one. The three ladies societies were federated, and, save the mark! there was absolutely no friction in this process. A parish paper has been established and a men's club is in the process of organization. One elderly man who has lived his entire life in the little town, says, "Federation is the biggest thing that has come to our town in my life-time." Visitors in Marlboro last summer were gratified to see all the protestants working together in church as they have always done cheerfully in other enterprises. Of course this civic cooperation was good preparation for the union of the church forces. We were overjoyed at seeing the musical talent of the town massed in one great choir, with an employed leader, who in themselves make up almost as large a congregation as some of the entire congregations previous to federation.

This was a "trial marriage" and a triangular affair at that! After a year's time any church has the option of withdrawing, but reports from the front make it entirely out of the question to think that this federation will ever seek a divorce court. The world do move! and, in Marlboro at least, the kingdom is marching along with it.

WALTER DAVID KNIGHT.

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Special Correspondence from Chicago

Chicago, February 20.
WHEN the organization which had originally invited Miss Maude Royden, the famous English woman preacher, to lecture in Chicago canceled the engagement, for reasons which have received

Miss Royden Comes To Chicago

quite adequate publicity, some feared that we should lose the opportunity to hear this authentic voice of modern religion. The Y. W. C. A., however, with its usual courage and its clear discernment of real as against merely conventional issues, invited Miss Royden to speak under its auspices. Its faith both in the public's desire to hear Miss Royden, and in that preacher's ability to speak a word that would stir the consciences of her hearers, was fully justified. The ground floor and balcony of Orchestra hall was completely filled at prices ranging from fifty cents to \$1.00. The proceeds from the program, it ought to be said, were used to supplement Chicago's World Fellowship gift toward the support of Y. W. C. A. secretaries in Constantinople, Shanghai and Rio de Janeiro. Possibly some of the auditors were drawn to the hall by curiosity, although the audience was as quiet, earnest and reverent as one would find in any church. At any rate, whatever their motives in coming, they heard a message on "Old Truths and the Younger Generation," marked by rare discernment and a moving quality which held closest attention every minute. Miss Royden was welcomed to Chicago and introduced by Miss Jane Addams who, by the way, received a quite remarkable ovation. In the evening Miss Royden spoke at the Uptown forum on "America and England—Can They Really Be Friends?"

Race Relations Sunday

The Sunday preceding Lincoln's birthday or, as was the case this year, the Sunday upon which that anniversary occurs, has become notable in Chicago as the occasion for an interchange of pulpits between white and Negro pastors. This "Race Relations Sunday" is conducted under the auspices of a commission of the Chicago church federation of which Dean Shailer Mathews of the divinity school of the University of Chicago is chairman and Mr. George R. Arthur, secretary of the Wabash Avenue branch of the Y. M. C. A., is secretary. In a statement concerning the celebration of the day Dean Mathews said: "America has made more progress in the last few years in the matter of solving the problem of race relations than ever before in its history. There is encouragement in the change of our nomenclature. It used to be called the Negro problem, but with intelligent study given to the situation it is realized that it is just as much a white as a colored problem. 'Race relations' is the correct term and the problem of race relations is not primarily economic, but religious. In other words, it will be solved by the ele-

ments of good will and human brotherhood—which are the essentials of Christianity."

Lenten Services Begin

The rigid nonconformity of the descendants of Pilgrim and puritan is yielding steadily. Nothing could better indicate the increasing appreciation of church seasons than the growing tendency to observe Lent in some significant fashion. Lenten services begin on Ash Wednesday, Feb. 22, at the Chicago Temple, the great Methodist edifice in the loop, with Dr. John Thompson, the pastor, preaching. These services will continue every Wednesday noon until March 26. During the last two weeks in Lent the services will be under the joint auspices of the First Methodist church and the Chicago church federation. The preachers will represent many different denominations. The list as announced includes Bishop S. P. Spreng, Rev. Ralph A. Jensen, Rev. Albert W. Palmer, Rev. J. L. Gardiner, Rev. Joshua Oden, Rev. John Thompson, Rev. W. H. Boddy, Rev. C. W. Gilkey and Rev. S. P. Long. On Good Friday there will be a three-hour service with seven speakers. Many other Lenten services in various sections of the city are announced.

And So Forth

The Chicago association for child study and parent education has just closed a three-day conference which attracted a rather unexpected amount of attention. A notable list of speakers participated in the program including President Max Mason, Dr. George A. Dorsey, Dr. E. D. Starbuck, Miss Jane Addams, Prof. William Kilpatrick and others equally eminent. It is a hopeful sign when the scientific study of character education begins to catch the popular imagination. . . . Mr. George W. Dixon is heading a move to make Chicago's second world's fair a momentous occasion in the religious history of mankind. He reminds Chicagoans that in all history there has been only one congress of religions in which teachers and priests from many great religions participated, and that was in connection with the Columbian exposition of 1893 in Chicago. Mr. Dixon feels that a still greater congress might be held in 1933. . . . The Chicago Baptist social union is to hold its mid-winter dinner on Thursday evening, Feb. 24, with Mr. William Green, president of the American federation of labor as the speaker. . . . "Creating Good Will in Industry" is the title of lectures in social ethics being broadcast from the University of Chicago radio station in Mitchell tower over station WMAQ by Dr. James Mullenbach every morning at 8 o'clock. Dr. Mullenbach, who has been for 15 years impartial arbitrator for Hart, Shaffner and Marx and the Amalgamated Clothing workers, is giving a series of lectures under the auspices of the Chicago theological seminary.

CHARLES T. HOLMAN.

March Recommendations

from the latest lists

The February Four

The Impatience of a Parson
By H. R. L. Sheppard (\$2.00)

Religion and Social Justice
By Sherwood Eddy (\$1.50)

Christian Humanism
By Russell H. Stafford (\$2.00)

I Believe in God
By A. Maude Royden (\$2.00)

The January Four

Does Civilization Need Religion?
By Reinhold Niebuhr (\$2.00)

The Wrestle of Religion With Truth
By H. N. Wieman (\$2.50)

Modern Worship
By Von Ogden Vogt (\$2.00)

If I Had Only One Sermon to Preach
Stelzle, Editor (\$2.50)

Ten Best Sellers of 1927

The Story of Philosophy
Will Durant (\$5.00)

The Nature of the World and of Man
16 U. of C. Professors (\$5.00)

This Believing World
Lewis Browne (\$3.50)

My Idea of God
Joseph Fort Newton, Editor (\$2.50)

Reality
B. H. Streeter (\$2.50)

Jesus, Man of Genius
J. Middleton Murry (\$2.50)

Moffatt's Bible, Complete
James Moffatt (\$3.50)

What to Preach
Henry Sloane Coffin (\$2.00)

Best Sermons, 1927
Joseph Fort Newton, Editor (\$2.50)

Adventurous Religion
Harry Emerson Fosdick (\$2)

From among the many excellent books available for March recommendation we select three—not four. Only three emerge this month as books of more than restricted interest; books of more than passing importance; books combining all those qualities that make it possible for Christian Century readers to purchase in full confidence that they will prove of permanent value. Rather than maintain its list of special selections of this sort at any artificial number, the Book Service is recommending the following three:

Christ at the Round Table

By E. Stanley Jones

Stanley Jones has a missionary attitude all his own. He showed that when he wrote "The Christ of the Indian Road"—a revelation so invigorating that more than 300,000 people have bought it. But he also has a missionary method all his own. He does not put on any sensational drive for converts. He meets men of all creeds on a basis of equality. He lets them know that he respects their faith as completely as he does his own. He convinces them that he is just another who, like themselves, is engaged in the eternal spiritual quest. Then he asks them if they will let him sit about a table with them and compare their spiritual experience with his own. They do it. Brahmans, Moslems, Sikhs, Parsees—all sit down with this spiritual searcher from the west. And out of the general conversation in these round tables there comes another Figure—the Christ who becomes the familiar of these keenest minds of the God-intoxicated east. It is of this experience that Dr. Jones writes in his new book. (\$1.50)

Present-Day Dilemmas in Religion

By Charles W. Gilkey

In this volume of Cole lectures, delivered at Vanderbilt university, the able minister of the Hyde Park (Chicago) Baptist church solves many of the distressing dilemmas of modern religious thought by showing that they are not real dilemmas. We are puzzled by the choice between two things when we can have both. Is God immanent or transcendent? Both. Shall we trust science or faith? Both. Shall we reverence the old or seek the new? Shall we work or pray? Shall we be independent or socially dependent? Both, in each case. The author's treatment is rich in illustration and reveals his wide acquaintance with life. (\$2.00)

The Religion of the Spirit

By Ernest Fremont Tittle

The distinction between "religions of authority and the religion of the spirit" has been familiar since Sabatier's great book with that title. Peabody expounded it more briefly, but not less forcibly in "The Church of the Spirit." Dean Inge, in tracing "The Platonic Tradition in English Religious Thought," gives a philosophical basis and continuity to the religion of the spirit. Given such a religion and a congregation of earnest and intelligent Christian people, how shall the preacher preach so as to meet their religious needs, satisfy their intellects, and enable them to organize their experience into satisfactory lives? For the answer, Dr. Tittle's new book of sermons is to be commended. These sermons represent the religion of the spirit reduced to the form of good preaching. (\$2.00)

The Christian Century Book Service :: :: Chicago

as SHODDY

the Novel

is about to be published [on March 8] there comes a letter from author to publisher that we cannot hold back. This is the letter from SHODDY'S author

DAN BRUMMITT



Author of
SHODDY

"No wonder you want to know how 'Shoddy' came to be written. Methodists have known the raw material of this story these many years. The book was inevitable. I am amazed it has not been done before. Plenty of people have seen what I have seen.

One day, six or seven years ago, I was fascinated by the sight of one of our better known Methodist officials in action. The man's absorbed concern for the machinery of the church, and for its output in denominational values, was so striking that I found myself scrutinizing him as if he were some strange phenomenon.

Sitting at the press table, I wrote on a bit of copy paper, "What if something should happen to wake him up." The fancy stuck, and my mind

"played with it. What if the brother should suddenly see himself as product, as well as operator, of this complicated ecclesiastical machine? What if he should have a moment of acute realization that he was bound to it, no longer possessed of interest or capacity whatever, save for his share in the running of the insensate thing!

At that moment 'Shoddy' began to take shape in my mind. The first episode immediately suggested itself—in the book it has become Bishop Bonafede's collapse while preaching a baccalaureate sermon. This was some time in '22. The rest of the story has been put together in the spare hours of the years between. I take little pride in the oft-boasted fact that Methodism has never had a split on doctrine. In speaking of our many divisions and

"schisms, we are supposed to glory because they have been 'only' on matters of policy. So far from boasting, we should be making confession of sin. Our glorying means that we Methodists have quarreled only about how to run the machine; and even, at times, about who should run it. We have been much like Zebedee's children, with their interest in throne-side seats.

I may need to remind you, that official Methodism's final appeal is not to the Bible, but to another and smaller book, with the aptest name I know: 'The Discipline.' By it a few hundred executives are dealing every day with the interests and often with the lives of more than nine millions of people, and with funds above a hundred millions a year. (These figures, you must understand, apply only

"to the two white Episcopal Methodisms. Of other Methodist groups I know too little to speak.)

Any Methodist preacher can tell you how far this influence reaches; from every American cross-roads up to the most closely-guarded committee rooms on Capitol Hill in Washington. When I think of so much raw material lying around loose, again I wonder how novelists have managed to miss it.

Need I assure you that 'Shoddy' is a novel, not a portrait gallery? There is no "original" of Bartelmy Bonafede, nor of Peter Middleton, nor any other character in the story. The only reader thus far who has told me he recognized Bonafede named a Methodist I had not so much as thought of as possible material until that moment. The

"story itself is sheer invention.

Why did I make the principal character a bishop? Because he had to be. The bishop, for good or ill, is essential Methodism. He is the apex of the denominational pyramid. Until recently, the episcopacy has been the goal of most of the church's ambitious men; and what happens in and to the episcopacy affects the whole church, down to its last and humblest unit. But Bonafede is not a typical bishop. He is just a typical functionary, executive, official, administrator, what you will; in contrast to the apostolic, prophetic breed, not in the episcopacy alone but all through the church.

I have met men like Bonafede in every conference of the five I have been connected with; and not

"always in high places. If the man himself is shoddy, and is indifferent to the influences which would weaken what fiber he has, he will be something of a Bonafede on an Arkansas circuit as surely as in an episcopal area. And there are lay Bonafedes, more than you might think.

I have tried, honestly tried, to make of 'Shoddy' a sort of looking-glass, in which Methodists may see their system, their leaders and themselves. They will not like some of the things it shows, I did not like them myself. But the Methodist who thinks that the images in this glass are distorted beyond recognition does not know his church.

And that's enough, perhaps too much, in answer to your question."

Dan Brummitt.

Willett, Clark & Colby
440 S. Dearborn St., CHICAGO

\$2.00 AT BOOKSTORES



ISSUE 10

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